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For the Register.

A correct apprehension of God essential to true worship: or a view of the doctrine of the Trinity, as it stands connected with the whole Gospel Scheme. A Sermon, preached, Feb. 7th, 1849, by Rev. Increase N. Tarbox, Pastor of Hollis Evangelical Church, Framingham.

This is one of those sermons which cause us to wonder, alike, how they could ever have found an author; how "many of his people" could have been led to "request" their publication; and how, even then, the author could be induced to think himself called upon to inflict them on the innocent public. It is a sermon which cannot do anybody any good. It bears no marks of vigorous thinking. It betrays the absence both of learning and of talent. It shows none of that "spirit of truth" which necessarily tends to purify its vicinity and bless its neighbors. It has none of that human tenderness which touches the heart, none of that divine love which elevates the soul. It has no literary merit, but is as wordy as a dictionary, as dry as a husk. For the most part, from beginning to end, it is weak, ignorant, and untrue. Every one of these statements is deliberately made, and can be sustained, if need be, from the sermon itself.

Every sermon like this, deserves to be severely condemned. It tends to bring the Gospel, of which it professes to be an exponent, into disgrace. No affectionate, spiritual, educated, clear-headed man can possibly be satisfied with such preaching. Such preaching causes such people to stay at home on the Sabbath. It imparts no inspiration, no spiritual nutriment. Made up of vain speculations, puerile triflings, and unprofitable strifes about words, it destroys interest, contracts the mind, shrivels the heart, nourishes bigotry in some, makes Christianity a monstrous delusion and all religion an unreality to others. True preaching, on the other hand, meets the heart, illumines the mind, sanctifies the soul, fills men up, expands them and bears them away, aloft.

To those ministers who are in the habit of *writing* discourses like this of the Rev. Increase N. Tarbox, we would earnestly recommend Paul's charge to Timothy,—"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust, avoiding profane, vain babblings, and oppositions of science falsely so called."

We will call attention to a few of the points on which this sermon sheds a wonderful effulgence, and then leave it to the neglect, which, but for its faults and a few circumstances connected with it, it so richly merits. According to Mr. Tarbox—"A correct apprehension of God, that is, to have the true balance of his character, to understand his plans, purposes, and designs, to know the ends which he is bent upon accomplishing,—is *essential* to true Christian worship." "The point which most nearly concerns the integrity and purity of Christian worship is this;—Is the God of Christianity, technically "The Father"—or is he revealed to us as "God—the Father, the Son, and the Holy Ghost!"

Now if the teachings of Christ be regarded as authority, it is evident what the answer to this question must be. He never taught the doctrine of the Trinity. That human speculation cannot be stated in the simple language of the Bible. Christ gave his disciples a model of worship. Did it commence thus—"God,—the Father, the Son and the Holy Ghost,—hallowed be thy name!"

Again, if no being can truly worship God without "having the true balance of his character, understanding his plans and knowing his aims," surely the Infinite, whose "judgments are unsearchable and his ways past finding out," must have very few worshippers in his universe!

Mr. Tarbox demonstrates that Christ was God in this wise. "When Stephen was dying he cried—'Lord Jesus receive my spirit.'" "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Therefore Christ was God! When this argument was put forth, the solid globe of understanding shook, the veil of common sense was rent, and logic gave up the ghost. The author of this discourse, assuredly, was not intended to reconstruct the Theology of the age. We would affectionately counsel him to leave the Trinity and the Atonement, and endeavor like Paul, by "reasoning of righteousness, temperance and judgment to come," to make sinners tremble.

A.

SELECTED PARAGRAPHS.

SOFT WORDS TURN AWAY WRATH. When men are provoked, speak gently to them, and they will be pacified; as the Ephraimites were by Gideon's mildness: whereas, on a like occasion, by Jeptha's roughness they were exasperated, and the consequences were bad. Reason will be better spoken, and a righteous cause better pleaded, with meekness, than with passion; hard arguments do best with soft words.

EFFECT OF GENTLENESS. Burke wrote as follows to his captious friend Barry, while studying his art at Rome: "That you have just subjects of indignation always, and of anger often, I do noways doubt; who can live in the world without some trial of his patience! But believe me, dear Barry, that the arms with which *the ill*-dispositions of the world are to be combated, and the qualities by which it is to be reconciled to us, and we reconciled to it, are moderation, gentleness, a little indulgence to others, and a great deal of distrust of ourselves; which are not qualities of a mean spirit, as some may possibly think them, but virtues of a great and noble kind, and such as dignify our nature, as much as they contribute to repose and fortune; for nothing can be so unworthy of a well-composed soul as to pass away life in bickerings and litigations; in snarling and scuffling with every one about us. Again and again, my dear Barry, we must be at peace with our species, if not for their sakes, yet very much for our own."

ENVY IN MEN OF MEDIOCRITY. Says Schiller, "How should they, who know no other measure of worth than the toil of acquisition and its palpable results, be capable of estimating the calm operation of taste upon the outward and inward man, while they regard the fortuitous disadvantages of polite literature, without its essential benefits. The man without perception of form despises all grace in eloquence as corruption, all elegance in conversation as hypocrisy, all delicacy and loftiness of demeanor as exaggeration and affectation. He can never forgive it in the favorite of the graces, that as a companion, he adorns all circles, as a man of business, moulds all heads to his designs, as an author, imprints, perhaps, his spirit on the whole of his century, while *he*, the victim of drudgery, with all his knowledge can command no attention, nor move so much as a stone from its place."

ALERTNESS IN SEEING FAULTS. There is nothing so certain, we take it, as that those who are the most alert in discovering the faults in a work of genius, are the least touched with its beauties.

THE TONGUE OF SLANDER. "The tongue of the slanderer," says Massillon, "is a devouring fire which tarnishes whatever it touches; which exercises its fury on the good grain, equally as on the chaff; on the profane, as on the sacred; which, wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth, and fixes itself on things the most hidden; turns into vile ashes, what, only a moment before, had appeared to us so precious and brilliant; acts with more violence and danger than ever, in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys."

PERPETUAL COMPLAINING. Perpetual complaints, to use the simile of an old writer, "are like unto a new cart, which screaks and cries, even whilst it had no burden but its own wheels, whereas that which is long used, and well oiled, goes silently away with a heavy load."

FAULT FINDING AND PUSILLANIMITY. Plutarch tells us of an idle and effeminate Etrurian, who found fault with the manner in which Themistocles had conducted a recent campaign. "What,' said the hero in reply, "have you, too, something to say about war, who are like the fish that has a sword, but no heart!"

ESSENTIAL PARTS OF A TRIUMPH. "It was not only in the Roman customs," said Burke, kindled under the wrongs that had been heaped upon him, "it was not only in the Roman customs, but it is in the nature and constitution of things, that calumny and abuse are essential parts of triumph."

A SAYING OF THE ARTIST HAYDON. Look down upon genius and he will rise to a giant—attempt to crush him and he will soar to a god.

DUTIES OF THE PRIVILEGED RACES.

The Traveller has published a series of admirable Lectures delivered in French by Prof. Guyot, at the Lowell Institute, and translated by Prof. C. C. Felton. The following is from their conclusion.

The privileged races have duties, proportioned to the gifts they have received. To impart to other nations the advantages which constitute their own glory, is the only way of legitimating the posession of them. We owe to the inferior races the blessings and the comforts of civilization; we owe them the intellectual development of which they are capable: above all, we owe them the Gospel, which is our glory, and will be their salvation: and if we neglect to give them a share in all these blessings, God will sometime call us to a strict account.

It is thus, alone, that the inferior races will be able to come out of the state of torpor and debasement into which they are plunged, and to live the active life of the higher races. Then shall commence, or rather shall rise to its just proportions, the elaboration of the material wealth of the tropical regions, for the benefit of the whole world. The nations of the lower races, associated like brothers with the civilized man of the ancient Christian societies, and directed by his intelligent activity, will be the principle instruments. Thus the whole world will be turned to use by man, and will fulfil its destiny.

History seems to be advancing to the realization of these hopes. Each Northern continent has near it its Southern continent, which seems more especially commended to its influence. Africa is already European at both extremities; North America leans on South America, which is indebted to its example for its own emancipation and institutions. Asia is receiving little by little, into her bosom, the Christian nations of Europe, who are transforming her, and who are beginning thence to settle the destinies of Australia. Lastly, the Christian missions are organizing upon a larger and larger scale by the two leading maritime nations of the globe, England and America, to whom the rule of the ocean seems given for this end; and by engrafting upon all the nations the vital principle of civilized societies, without which no real community can exist between them, and preparing the grand brotherhood of the whole human race.

It is in the great reunion, foretold at once by the order of nature and by the Gospel, that every continent as well as every people, will have its special functions, and that we shall find the solution and the definite aim of all the great physical and historical contrasts, which we have studied. If man were faithful to his destination, the whole world would appear as a sublime concert of nature, and the nations blending their voices into a grand harmony in praise of the Creator.

SCIENCE AND FAITH.

[From the same.]

Before we separate, gentlemen, allow me to add a few words upon the method and spirit which have presided over our studies.

All is life for him who is alive; all is death for him who is dead. All is spirit for him who is spirit; all is matter for him who is nothing but matter. It is with the whole life and the whole intellect that we should study the work of Him who is life and intellect.

This work of the Supreme Intelligence—could it be otherwise than intelligent! The work of Him who is all life and all love—must it not be living and full of love!

How should we not find in our earth itself the realization of an intelligent thought, of a thought of love to man, who is the end and aim of all creation, and of this admirable organization!

Yes, certainly, it is so. Faith teaches it, and inspires us with this sentiment, vague still, yet profound. Science teaches it by a patient and long-continued study, and reserves this sublime view as the sweetest reward for our labor. Faith, enlightened and expanded by Science, or the union of the two, is living knowledge; is perfect, harmonious science, for it becomes VISION.

If your heart has felt throughout the benevolent purposes which have presided over these arrangements, if it is convinced that everything in nature is set to guide us to happiness by lifting us up to Him, then it is grateful, then it loves in turn.

THE FATHERS OF THE CONSTITUTION NOT PERPETUALISTS.

We are indebted to the Hon. J. G. Palfrey, for a copy of the speech of Hon. James Wilson of New Hampshire, delivered in the House of Representatives, Feb. 16, 1849. It is a speech of great power; and every one acquainted with the man, knows very well that he means just what he says, and will stand by his word, come what may. He is of the genuine granite material of the State he represents. The influence of such men as Wilson and Hale, Palfrey and Mann, in our national councils, cannot but be felt as well over their compeers as over the nation. Thank God there were such men in Congress to lift up their strong voice at a time which has been so truly denominated "THE CRISIS OF FREEDOM."

I propose to speak of slavery, deeming it *the question*, not merely of this country, but of the whole Christian world—emphatically the question of the age, and its discussion upon this floor fit and proper, in reference to its influences and bearings upon our national affairs. I must ask the attention of the committee while I examine very briefly, some of the circumstances connected with the formation of the Constitution of the United States.

Upon the most diligent search, I have been unable to find that there was a single man, of distinguished reputation and approved patriotism, among all those who met in the Convention to form the National Constitution, of whom it could be justly said that he was a perpetualist.

To sustain my view on this point, I first refer to the opinions of Thomas Jefferson. To that distinguished man was assigned the duty of draughting the Declaration of Independence.—The great leading idea of that wonderful document is emphatically anti-slavery. It maintains the equality of all men, and the possession, by all men, of certain "*inalienable rights*," among which are "life, liberty, and the pursuit of happiness." Can any thing go beyond this! Is it possible to find language that can more distinctly pronounce the condemnation of slavery than that used in the Declaration of Independence! I think not.

Again, in the original draught of the Declaration of Independence, as drawn up by Mr. Jefferson, among other reasons which a due respect for the opinions of mankind rendered proper to be assigned for dissolving the political connexion that had previously existed between these States and the Kingdom of Great Britain, he places the following as a charge against King George III:

"He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty, in the persons of a distant people, who never offended him; captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian King of Great Britain. Determined to keep a market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce."

This charge, it is true, was stricken out of the Declaration before it was adopted by the Continental Congress. It was too clear and forcible in its language to suit the taste of some gentlemen. No matter for that. Jefferson wrote it; he reported it. It expresses his opinion as entertained at the time, and will so remain forever.

Still again, Mr. Jefferson, in his Notes on Virginia, written about 1783 or '4, expresses, in the most full, clear, and unreserved manner, his opinions upon the character and influences of slavery on society. He calls it a system of unmitigated tyranny, and he deprecates its power upon the character of the young who are reared up to manhood under its baleful influence. In 1784 the subject of organizing some kind of government for that great region of country northwest of the Ohio was under consideration. Mr. Jefferson proposed the famous article that "slavery, or involuntary servitude, should not exist therein, except as a punishment for crime, of which the party should have been duly convicted."

This all preceded the famous ordinance of 1787, in which that article is included, and which finally was adopted, and which was subsequently recognized under the Constitution. I look upon Mr. Jefferson as the author of the article subsequently incorporated into the ordinance of 1787. Mark you, Mr. Chairman, these opinions of Mr. Jefferson were the outbursting of his first love for free institutions and Republican government, unalloyed, unbiased, pure, and sincere.

I am aware, Mr. Chairman, that in after life Mr. Jefferson's opinions underwent some change; I am not surprised that it should have been so. The cautious, sagacious, wily politician found other opinions than those of the ardent, sincere, self-sacrificing young patriot to subserve his purposes and aspirations better. It could not escape the far-seeing mind of such a man as Jefferson, that the institution of slavery was one of those peculiarly constructed machines which the politician could readily turn to good account; that by it a kind of galvanic chain was constructed, connecting the heart-strings with the purse-strings of every slaveholder in the country; that by the working of this political telegraph it affected, through the nervous fluid, the brain of the whole slaveholding community. Mr Jefferson undoubtedly saw how important it was to him, and he could not forego its use. But, sir, he had strewn upon the earth the seminal principle of a great truth; he had advertised the world of the true character of the slave trade and slavery; that truth had taken deep root; it was sending forth a vigorous growth, refreshing and invigorating over the whole country; even Mr. Jefferson himself, had he desired to destroy it, could not accomplish his purpose. He, and others in the same interest, might scathe its foliage with fire—might cut, and hack, and, mar, and lop off its branches; although the axe might be laid at its trunk, and girdled around its entire circumference—yea, although men might strike at its roots with plough and spade, and attempt to root it from the earth, still it could not be destroyed; for the truth was there; its roots were firmly fixed, and it would sprout again, strong, vigorous, and fresh, in spite of every assault that might be made upon it; it was destined to remain as indestructible as the great truths that lay at the foundation of the throne of the Deity.

I must be allowed to refer the committee, in support of my allegation that there were no perpetualists in the convention assembled to form the Constitution, to the Madison papers, pages 1137, 1263, 1447. I must refer to the letters of Washington; to the speeches of Governor Morris; Wilson, of Pennsylvania; and Dawes and others. Elliot's Debates; and also to the famous speech of Luther Martin, of Maryland.

"The primal duties shine aloft—like stars;
The charities that soothe, and heal, and bless,
Are scattered at the feet of man—like flowers."
[Wordsworth.

THE POWER AND DUTY OF CONGRESS IN RELATION TO SLAVERY IN THE TERRITORIES.

[This is the subject to which Mr. Wilson comes, after having exhibited the political influence of slavery—after having showed that for 48 years out of 60 it has had the Presidency, and enjoyed the benefit of executive influence to the detriment of the interests of free labor; that for the last 50 years it has governed the country in relation to all great and important political questions, particularly such questions as related to the extension of slave territory and the perpetuity of slave institutions. He then proceeds:]

I come now to the consideration of the general question of the power and duty of Congress in regard to the subject of slavery in the Territories. That Congress has the power to legislate for the Territories, cannot admit of a reasonable doubt. I look upon it now as merely a question of expediency, whether Congress will or not legislate upon that subject. I do not stop to argue about its constitutionality. The time for argument on that question has long since gone by. That power has been exercised by Congress; has been recognized and acted upon ever since the adoption of the Constitution. If Congress can do anything for the Territories, it can make laws in relation to the subject of slavery, to have effect within the Territories, as well as anything else. Slavery cannot exist anywhere except by positive law, it being in derogation of natural right. Now, sir, I regard slavery as a blighting, withering curse upon every country with which it is infested. It passes over a country like a prairie fire; it burns up every green thing on the face of the earth, and, not content with that, it penetrates into the soil itself, and burns out its very power of productiveness. You cannot, Mr. Chairman, look out from one of the windows of this Capitol, in any direction, and let your eye traverse the surrounding country, without seeing convincing evidence of this truth. The earth itself, the dilapidated buildings and ruined fences, become vocal in attestation of it. You cannot walk through the public market place of this city without seeing full and convincing proof of it. The dumb beasts, yea, even the yokes and gears and implements of husbandry on the slave plantations all around us, speak out and bear unconflicting testimony of the blighting effects of slavery. Is this institution, then, with such characteristics and attendant evils, to be sent into the Territories over which Congress has jurisdiction, by the exercise of the law-making power? Or, in other words, shall it be permitted to go and spread itself over those Territories to curse and ruin them, when Congress has the power to prevent it?

The American Colonies passed laws to restrain the slave trade here before the Revolution, and asked the royal approval of those laws, which the British King, influenced by the base and sordid motives of his English subjects, withheld. The colonists, seventy-five years ago, were loud in their condemnation of the King for withholding his approval. Shall we, the members of an American Congress, in a free republican government, in this age of christian light and christian philanthropy—shall we send an institution to curse and crush the people of our Territories, of which our fathers justly complained of their governors for sending upon them three fourths of a century gone by?

I hold that Congress is bound to take care of the Territories, and so execute the trust as will best promote the permanent interest of those who may hereafter be entitled to the beneficial use. As a member of this Congress, I feel that I sustain a part of that responsibility, and it is my desire to acquit myself worthily in meeting it. I desire so to acquit myself that my own conscience will not upbraid me, and that, when I shall pass away, no reproach shall fall upon me, or my children after me, for my acts here upon this momentous question. I have, sir, an only son, now a little fellow, whom some of this committee may have seen here. Think you that, when I am gone, and he shall grow up to manhood, and shall come forward to act his part among the citizens of the country, I will leave it to be cast in his teeth, as a reproach, that his father voted to send slavery into those Territories? No; oh, no! I look reverently up to the Father of us all, and fervently implore of Him to spare the child that reproach. May God forbid it!

Sir, let Congress give to those Territories free institutions and equal and just laws—institutions and laws that will improve, enlighten, educate, and elevate those who are now there, those who may hereafter go there, and the generations that may be born there in all after time. Those are the institutions and laws, and those only, that I am willing to be instrumental in sending into that comparatively new country.

I have said that it is characteristic of the slave power to accomplish all its political purposes in this Government. I must now say that I think the power and influence of slavery over the action of Congress is impaired, if not entirely gone. I make this declaration, not because I have any confidence in the politicians of the day. No, sir; I have none whatever. The politicians are just as ready now to betray their constituents as they ever have been. I am sorry to say there is evidence enough of this. My confidence is in the people. They have taken the matter into their own hands; they have brought themselves into order of battle and line, without the word of command from any political leader. They are determined, and will execute their purposes.

There was a time when, if the slave power had any special work to be done, and wanted a northern man to do it, they hunted him up from New Hampshire; little, unfortunate New Hampshire was called upon to furnish the scavenger to do the dirty work. That day, thank God, has gone by, and it will not come again very soon.

The reform has been the work of the people themselves. Politicians have had little to do with it. I think they rather resisted it; but the people triumphed, and the work is well done. If I do not misjudge, it is universally so throughout the whole extent of the northern States, from the Passamaquoddy bay to the head waters of the Des Moines river.

I was surprised to hear the declarations made the other day by the gentleman from Indiana (Mr. THOMPSON) upon this subject. I was almost led to infer from his remarks that, in Indiana, the people went with the slave power in its measures and that the free labor of that noble, thriving, enterprising State was ready to surrender all its interests to the supervisory care and tender mercies of the southern politicians. On inquiry from other sources, I learn that it is not quite so; and, if I am not mistaken, when that gentleman comes to explain the positions taken in his recent speech to the free laboring people of his district, he will be met by difficulties hard to overcome.

The North are not disposed to trespass or interfere with the rights of the South. Where slavery exists within the States, and recognised by the Constitution of the United States, the northern people claim no right to interfere with it by any political action of this Government. The people ask no action by Congress on the subject of slavery within the States. But gentlemen need not ask me for my vote to extend the institution of slavery one single inch beyond its present boundaries. Did I say *an inch*, Mr. Chairman? Aye, I would not extend it one sixteen thousandth part of a hair's breadth. I would not extend it, because it would be doing an irretrievable wrong to my fellow man; because it would be doing irreparable wrong to those Territories for which we are now to legislate; because it would be doing violence to nature and to nature's God; and because it would be a wicked and wanton betrayal of the trust confided to me by the free, intelligent constituency which has done me the honor to send me here.

It shall not be in the power of any man to shake a menacing finger at me, and look me in the face with a gibe of contempt, and say to me, in the insulting language of a former representative from Virginia, (Mr. Randolph,) "we have conquered you, and we will conquer you again; we have not conquered you by the black slaves of the South, but by the white slaves of the North." No, sir, that remark never shall apply to me. Gentlemen need not talk to me, or attempt to frighten me, by threats of the dissolution of the Union. Sir, I do not permit myself to talk or even think about the dissolution of the Union; very few northern men do. We all look upon such a thing as impossible. But, sir, if the alternative should be presented to me of the extension of slavery or the dissolution of the Union, I would say, rather than extend slavery, let the Union, aye, the universe itself be dissolved! Never, never will I raise my hand or my voice to give a vote by which slavery can or may be extended. As God is my judge I cannot, I will not, be moved from the purpose I have now announced.

Mr. Chairman, I have but very imperfectly accomplished the duty I had assigned myself on this momentous question; but I am admonished that the pendulum of the clock is upon its last vibration of the hour allotted to me. I have made up the record of this day's work of my life—imperfect I know. But I am willing it should be unrolled and read by the whole people whom I have the honor to represent; I am willing it should be read by the people of this great country; above all, I am willing it should be unrolled and read by the light of eternity, in the presence of the assembled universe, and to abide the decree of the Omnipotent Judge upon the record.

[Mr. Bancroft's late letter on the Mecklenburg Declaration of Independence was copied in the Register of Feb. 10th We find a copy of that Declaration communicated by Rev. Mr. Tustin to the Presbyterian, which we lay before our readers.]

DECLARATION OF INDEPENDENCE

By the Citizens of Mecklenburg County, North Carolina, May 20, 1775.

In conformity to an order issued by the Colonel of Mecklenburg county, in North Carolina, a Convention, vested with unlimited powers, met at Charlotte, in said county, on the nineteenth day of May, 1775, when ABRAHAM ALEXANDER was chosen Chairman, and JOHN MCKNITT ALEXANDER, Secretary.

After a full and free discussion of the objects of the Convention, it was

UNANIMOUSLY RESOLVED,

I. That whosoever, directly or indirectly, abetted, or in any way, form or manner, countenanced the unchartered and dangerous invasion of our rights, as claimed by Great Britain, is an enemy to this country, to America, and to the inherent and inalienable rights of man.

II. *Resolved*, That we, the citizens of Mecklenburg county, do hereby dissolve the political bands which have connected us to the mother country, and hereby absolve ourselves from all allegiance to the British Crown, and abjure all political connection, contract, or association, with that nation, who have wantonly trampled on our rights and liberties, and inhumanly shed the innocent blood of American Patriots at Lexington.

III. *Resolved*, That we do hereby declare ourselves a free and independent people, are, and of right ought to be, a sovereign and self-governing association, under the control of no power, other than that of our God and the General Government of Congress; to the maintainance of which Independence we solemnly pledge to each other our mutual co-operation, our lives, our fortunes, and our most sacred honour.

ABRAHAM ALEXANDER, *Chairman.*
J. M. ALEXANDER, *Secretary.*

Adam Alexander,	Henry Downs,
Hezekiah Alexander,	John Flenniken,
Ezra Alexander,	John Ford,
Chas. Alexander,	Wm. Graham,
Waitstill Avery,	James Harris,
Ephraim Brevard,	Robert Irwin,
Hezekiah J. Balch,	Wm. Kennon,
Richard Barry,	Matthew McClure,
John Davidson,	Niell Morrison,
Wm. Davidson,	Samuel Martin,
Duncan Ochiltree,	John Queary,
John Phifer,	David Reese,
Thos. Polk,	Zacheus Willson, Sr.
Ezekiel Polk,	Wm. Willson,

Benjamin Patton.

[Mr. Tustin states that the signers were all, or nearly all, Scotch-Irish Presbyterian emigrants, from the North of Ireland. Mr. H. J. Balch was a Presbyterian clergyman; the chairman and secretary were Presbyterian elders.]

REV. JOHN WISE OF IPSWICH.

[That religious liberty is the fountain of civil, and that the cause of civil liberty is deeply indebted to Clergymen, we never felt more forcibly than in listening to the Hon. Rufus Choate's Lecture before the Mercantile Library Association, a phonographic report of which was published in the Times of the next day. We take the following from the Times' Report.]

In running over Mr. Macaulay's survey in the last two years of James the Second, it is peculiar to see how the whole system of English tyranny reproduces itself, and re-enacts itself year by year. Here in Massachusetts, the same revolution that saved one saved exactly the other. On a stage less splendid and conspicuous, surrounded by scenery something less brilliant and historical, by actors something less renowned, commemorated by a less brilliant contemporanous literature, the same great cause of man was pleading here as there. In that same year of 1638, which saw Oxford and Cambridge standing disrobed for their Charters before James the Second, and turned in spite of themselves into Papists, there was witnessed a transaction at Ipswich, in the County of Essex, in Masschusetts, which I recall with much pleasure—*extremum hunc mihi.* * * * *

In that darkest hour of our history—our whole colonial legislature abolished, our whole civil power grasped by Sir Edmund Andross—our whole adopted law swept away by a stroke of the pen of the king—the principles of justice silenced—every man's title to his farm requiring to be confirmed by a fine, those little democracies, the towns, annihilated by a law forbidding them to meet more than once a year, and that simply for the election of town officers—the gun announcing to Boston that a standing army was quartered there, and overawing the liberty of the inhabitants,—at that moment of peril, Sir Edmund Andross was pleased to lay a tax, and to apportion it upon the towns, and thereupon to ordain that they should assemble and make choice of a commissioner, and that a board should be constituted for the assessment of the tax upon themselves.

The meeting of the town of Ipswich, second only to Boston in size, in wealth, and in population, was to be held on the 13th of August, 1687. On the evening before that day, the Rev John Wise, minister of the town of Ipswich, and several other inhabitants of Ipswich, met in what would now be called a preparatory caucus, at the house of John Appleton, brother of Samuel Appleton, one of the most distinguished persons of that time—the ancestor of more than one family of Appletons, in a direct line—divines, lawyers, merchants, and physicians, the ornaments of your profession and of mine and of all professions.

In that little preparatory caucus—I read from the record—it was discoursed and concluded that it was not the town's duty to consent to that method of raising money. The next day they attended in town meeting. Mr. Wise made a speech, enforcing these doctrines, and thereupon the meeting spread upon its records this vote—"That considering that the said act," referring to the order of the Governor and Council, "has infringed upon our liberty, as it is contrary to the acts of His Majesty, by violating the Statute law of the land, which declares that no taxation shall be laid unless with the consent of the people; they do therefore vote first, that they will not choose a Commissioner, and decide that the Select men shall not lay such a tax, till it is determined on by the people."

This was circulated in manuscript through the County of Essex, it being illegal to print documents of this kind. Other towns refused to pay their tax. And although Mr. Appleton was convicted of misdemeanor by a jury of Boston, who, as has well been said by one of the historians of the time, were foreigners, and held confined under bonds, yet this manuscript appreciably kept alive that feeling which declared William and Mary deposed from the throne before it was known that William was imprisoned; and forced by the thunder of Faneuil Hall, and by the thunder of Bunker Hill, re-proclaimed the same principle of English liberty which had long slumbered in the breasts of the people.

I hold that this scene, this incident, and these actors, deserve a record in the old history of human rights. I shall not admit that Oxford and Cambridge, standing for their charters, though Isaac Newton was one of the academicians, was personally more beautiful than John Wise speaking to the freemen of Ipswich, and they responding, he a graduate of Harvard College, celebrated in law as well as in literature and dogmas of his own profession—the author of two tracts upon congregationalism—personally brave—an advocate of liberty of concience—a doctrine which it was no trifle to hold—and by all men's confession better fitted than Sir William Philipps to conduct the Government. On that gravestone over his remains, and over which I have hung hundreds of times, it states that, "in learning and talents, he shone above his contemporaries."

I wish I knew in what terms it was that he pleaded for the great principles upon which Hancock and Adams, and Henry resisted the Stamp Act—that where any power but the people can tax the people, there is an end to liberty.

"Men and Brothers of Ispwich," said he, falling somewhat from the fervor of his address, "Men and Brothers of Ipswich—as I walked from my home, five miles distant, to be with you to-day—as I ascended the hill beyond, which the fishermen see the first and last upon the shore—as I took notice] of the coming Indian harvest following the ingathering of the grains—as I saw here and there an old man not yet falling in sleep—children on their way to school, and flocks feeding in the pastures—as I remembered what this coast was a few centuries ago, and now beginning to blossom as the rose; when I remembered that, under God, liberty is here at all, my heart swelled (I own it) to think that that liberty is in danger. Safe beneath the Alps—safe behind the dykes of Holland—she is in danger of being taken from us. Peradventure the light of this danger may be perceived. Peradventure the light of this threatening dire calamity may soon show itself some degree better: but I for one do not believe it. Perhaps the hour of our deliverance is now at hand. It was only a few months since that I heard a learned divine say that there were signs in England that the spirit of our king was about to leave. His Majesty was a most blessed king. Holland, that gave her shelter to the fainting Pilgrims, may yet have within her a Prince of Orange for the deliverance of England. Meantime let us wait. Let us not die by our own hands. Beyond is the sea, and behind us the pursuing hosts, but that sea may open, and the song of triumph be lifted up."

THE LIFE OF AN EDUCATED MASSACHUSETTS MAN IN OLDEN TIME.

[Conclusion of Mr. Choate's Lecture.]

In inspecting, in conclusion, a little more closely the colonial period of 1688—not ordinarily regarded as the most interesting, it has seemed to me that the life of an educated man in that day, in Massachusetts, was a life of a great deal more interest, dignity and enjoyment even, than we are apt to imagine; and that it would have compared advantageously, in every thing of this respect, with an able and educated man of Massachusetts to-day. We look into the life of England, in 1688, stored by the scenes, kindled by the passions, of a great action; the crowning of a king, the consolidation of liberty, the reform of a constitution which has borne many amendments, and we are dazzled. Renown and grace are there. The glories of the Augustan age of English letters are just beginning to dawn, as morning rises upon the noon-day of learning.—Isaac Newton is unrolling the map of science. The beautiful eloquence, and more beautiful public character of Somers—the fair majestic brow of Marlboro', on which the laurels of Glenheim had not yet begun to cluster—we turn from those and look into the colonial life of these States.

What a life of small things is seen! Hard living, austere manners, provincial insignificance, stupendous words, little tormentings of jealousy, assembling conventions to construct platforms on which nothing was to be built; [the reporter of the Times did not catch the remark, "confessions of sin which had never been committed;"] [Laughter] and thanksgivings for mercies which they would hardly seem to have received. Such seems to be the colonial life of that day. But look a little closer. Take the government chosen by the people in 1688. Take the Alumnus of Harvard College, learned in all the learning of his time—foremost man—and trace him through his life. Observe the dignity of his employments, the weight of his course, his range of thought; on what aliment his spiritual and intellectual nature could be nourished; appreciate his past, his present, and his future, and then say whether a man of equal ability and promise today leads a higher and happier life than that.—First, last, and amidst all the elements of the life of such a man was just this—was just this great fact—it was a public life. He was a public creature. And what sort of a public man was he! And what was he doing in that capacity! Why, exactly this. He was in the act of building up a republic, and he was aware of it—and therein was the felicity of his lot—he was consciously building up a new nation, which no man had before accomplished. The work was in the very process of doing from day to day, and from hour to hour. Every day and every hour was changing under his own hand, and his own eye.

Instead of being recognized as a suitor of the State—instead of living for the rewards of enjoyment—his function was, and he felt it to be, the projector of a more happy plan of constructing and founding and planting a nation upon this waste of earth.

He felt himself to be an architect of a great nation—*conditores imperiorum.* Whether the state, that greatest of the works of man, grander than pyramids, or epochs, or systems of stars, to last a year or a thousand—whether this should be contracted so as to be bounded on the north by the Merrimack, south by the Narragansett Bay, and west a little this side the Hudson: or whether it should be expanded to the crystal hills and to the South Sea; or whether its charter should be contested, or a bayonet or a tomahawk would arrest its progress, or whether it should grow to be a learned commonwealth, a freer and happier England, a larger Geneva, a better and not less tasteful Athens; all this depended on what Mr. Wise should do, or omit to do, before he laid down upon his pillow on that day. Public life did not consist in being sent with half a dozen persons, to be voted down by half of North America in every good project that is undertaken.

Such a man would have to correspond in twenty-four hours with Connecticut and Plymouth, Rhode Island and New York, upon boundary lines, and colony differences. He would have to collate an extremely satisfactory result about Indians upon the Penobscot and Casco. He would have to concur about sending troops to Quebec. He would have to watch the Indians. He would have to report about the struggle between the people and William of Orange and Stewart. He would have to plead to His Majesty that he had not forfeited his right to the charter. He must confer upon the right law with grave and learned magistrates—with father and son, upon the ecclestical well-being of the Commonwealth—upon the crisis of Congregationalism—the usurpations of Papacy and Episcopacy—the agencies of the invisible world—the backsliding of conscience—and with all that, a fear of change continually perplexing the church.

Compare his life with a man of equal abilities. How guarded that life was! how guarded by individual responsibilities! how far higher and wider a range of topics! Take the first man in Massachusetts; take his Excellency the Governor, for example, (may God grant him a long life)—[*Applause*]—what has he to do about Indians upon the Penobscot, or the Dutch on the Hudson? How much of his sleep does he lose in apprehension that the next steamer will bring the news that the Crown of England has repealed the Constitution of Massachusetts! How long will it be before another Cotton Mather will draw his curtain at dead of night, to be told that witchcraft is in operation way down there in Danvers! (Laughter.) Where now are those tears—that faded cheek—that throbbing heart—that brow furrowed with imperishable lines of care, that cast the seed into the earth, which an age far distant, and after the sower was in his grave, would reap? Do you think that the ancestors had no enjoyment? Do you think that if the 18th century had not spread out its varied banquet of taste, that therefore they found no care after these great tasks of the day were done, and no element for the higher necessities of intellect! Had they not the learning of Greece and Rome, and the transcendant literature of the 17th century, with all the myriad voices of internal feeling! And if you take away Shakspeare as too fanciful, and Spencer as too imaginative, you may leave them Baxter and Jeremy Taylor, with thoughts that never despair—you leave them the delightful parable of John Bunyan, and that free philosophy—the gift of Cotton Mather, who had the taste to collect those peculiar views which had shown all the good spirits the way to heaven; and you also leave to them the inspiration of John Milton, "worthy of the power to shame to silence the Muses of Paganism, and soften the pains of a Christian martyr," as Foster has said. How proper that, to close the life of a Christian of that day! Poetry has ever some participation of divineness. There it surveyeth and conferreth magnanimity, as well as a delectation. But poetry, let me say, in concluding, poetry, then, upon the Appennines, has known her mission well—has come down from the clouds—from the peerless home of the spirit of beauty afar off—not to delight the ear with chimes, the fancy with images, or the curiosity with food; but to purify, to elevate and instruct the highest and noblest parts of our nature—to mitigate and assuage troubled tho'ts, —to substitute for the pecuniarism of society, "whatsoever things in Nature are lovely—whatsoever things are pure—whatsoever things are of good report,"—to let fall from our hands the dust that is in them, and to take therein the Golden Key that opes the palace to eternity.

NEANDER'S VIEWS OF INSPIRATION.

[The following extracts from Neander's Life of Christ, on a subject which is destined to occupy more and more of public attention, deserve to be read and pondered.]

"It must be regarded as one of the greatest boons which the purifying process of Protestant theology in Germany has conferred upon faith, as well as science, that the old mechanical view of Inspiration has been so generally abandoned. That doctrine, and the forced harmonies to which it led, demanded a clerklike accuracy in the evangelical accounts, and could not admit even the slightest contradiction in them. But we are not now compelled to have recourse to subtilities, against which our sense of truth rebels. * * * The chasms in the gospel history were unavoidable in

CHRISTIAN REGISTER

BOSTON, SATURDAY, MARCH 24, 1849.

MEETING OF THE BOARD OF OVERSEERS OF HARVARD COLLEGE.

Agreeably to adjournment, this meeting was held in the Senate Chamber, on Thursday noon of last week. Governor Briggs was in the chair; and in the absence of Rev. Dr. Pierce, the Secretary, who was detained at home by illness, Rev. Dr. Frothingham was appointed Secretary for the time being.

Rev. Dr. Gannett, chairman of the Committee appointed at the previous meeting of Feb. 15, to whom was referred the resolution at that time offered by Dr. G. on the subject of providing religious instruction for the College, (*see Register* of March 3,) submitted a report, which concluded with recommending the following resolution in place of the one previously laid before the Board:

Resolved, That this Board recommend to the Corporation of Harvard College to make suitable provision for the religious instruction and moral and spiritual culture of the students in the College, by filling the existing vacancy in the Hollis Professorship of Divinity; and that it advise the Corporation, if necessary, to make such annual provision from the general funds of the College as may be requisite for the object herein described.

The Report having been unanimously accepted, the question was moved for its adoption; which gave rise to quite a debate. It was opened by Rev. Dr. H. Ballou, Jr., who was not prepared to vote in favor of the resolution, because it seemed to him that the Board, in passing it, would be pledged to accept the appointment of the Corporation, even though the latter, in filling the vacancy, should disregard the condition specified by Mr. Hollis, that the incumbent should be a man "of sound and orthodox principles."

Rev. Wm. M. Rogers expressed himself in favor of the resolution of the Committee, and urged reasons for filling the Hollis professorship, rather than creating any new office; viz. that the province of the Hollis professorship was to supply religious instruction to the students of the college; that the Government were bound to perpetuate the department, for the establishment and continuance of which it had received the funds in trust. Having expressed his preference, and the reasons for it, Mr. Rogers alluded to the agitation which in former years had taken place, as to the religious opinions required by the statutes in the incumbent of the professorship. It was his own conviction that the Hollis foundation was Orthodox, and that no Unitarian could rightfully be elected to the chair of the Hollis professor of Divinity. And that question only slumbered. He would not prematurely awaken it. In due time it would break forth, and he believed there would be a resurrection to glory and honor. He would confide in the Corporation that they would do right; and before such a body—a body having the power to do wrong, but nevertheless doing right—he could prostrate himself in adoration, if idolatry were allowable on earth.

Rev. Dr. Ballou rose again and made the remark, that, in his own opinion, one could not properly be elected Hollis professor of Divinity, who was not "orthodox" in the common and honest acceptation of the word.

Hon. Daniel Appleton White followed Mr. Rogers in a very able, felicitous speech which has by request been prepared by him for publication, and communicated through the Daily Advertiser of Wednesday of the present week. As the discussion must come up again, and indeed has already commenced in this debate before the Board, the people of the commonwealth will have before them, in the remarks of Judge White, a help which we doubt not they will appreciate in forming an intelligent judgment in the case. We are glad to be able to furnish it to our readers in connexion with our Report.

"Judge White's remarks before the Overseers of Harvard College, on Thursday last, were substantially as follows:—

He said that he fully agreed with the Rev. member who had just spoken, in thinking that the Hollis Professorship should be filled, and in regarding the founder as among the most noble-hearted of all the benefactors of Harvard College.

The Corporation were bound, upon every principle, to sustain this Professorship in the spirit and for the purpose of its foundation. They had accepted the important trust, and they should fill it with the same scrupulous fidelity which had hitherto so honorably distinguished their management of all their trust funds. In addition to this the members of the corporation, in the life-time of Hollis, and at his urgent request, had entered into some special obligations of fidelity to him, which ought to be remembered by their successors. But above all, it should never be forgotten what a blessing Hollis had conferred upon the University by placing his professorship of divinity on the broad ground of the Scriptures, and thereby securing it, as we trust forever, against the introduction of any exclusive, sectarian creed. For this alone the college should cherish the Hollis professorship as the apple of its eye. Had another sort of man than Hollis been the founder, the college might have been bound, hand and foot, in the shackles of sectarianism. Such was the exclusive and uncharitable spirit then prevalent among the overseers, that it required all his ardent and comprehensive charity, with all his persevering resolution, for him to succeed in establishing his professorship on a foundation so truly protestant and scriptural.

That such was the real character of the Hollis professorship could no longer be reasonably doubted. It was now indeed matter of just astonishment to hear it denied. President Quincy's History of Harvard University, or even Mr. Gray's letter to Gov. Lincoln, which the Rev. gentleman had just referred to, contained facts and statements sufficient to settle the question forever. Mr. Quincy had traced the history of the Hollis professorship from the first conception of it by the founder to its completion by the corporation and overseers, and had shown from the college records and the correspondence of Mr. Hollis, that he was actuated throughout by a most exalted spirit of charity and liberality, and that no intimation of any religious qualification in the recipients of his bounty had ever fallen from him, excepting that those of his own denomination should not be excluded. His candor was as remarkable as his liberality. While he mourned over the want of charity in some persons connected with the college, and prayed that they might bear with him in his broader charity, he yielded as far as he possibly could to their wishes in regard to the phraseology of his statutes. But everything evinced his determination to admit nothing inconsistent with his views of Christian liberty.

In February, 1721, he laid the foundation of the Hollis professorship by "orders" under his own hand, expressed in words not capable of being perverted to a sectarian sense or bearing. The corporation, having accepted the same, in the following June made choice of Mr. Wigglesworth as the first professor of Divinity, and sent his name to Mr. Hollis, who cordially approved the choice. It was not till the succeeding January that the Overseers considered the subject, and then the course they pursued indicated their zeal to attach a sectarian character to this professorship. Their meeting was held on the 10th of January, and adjourned to the 24th, the corporation being induced to hold a meeting on the 23d, and to go over again with the form of choosing Mr. Wigglesworth, in order, as it would seem, to gratify the Overseers in establishing a precedent for bringing the professor to the test of all the high points of Calvinism, of which proceeding it did not appear that Mr. Hollis had any information. He had manifested in a most striking manner his catholic spirit when the statutes were sent to him by the corporation; the last of which (afterwards altered by the Overseers to its present form) was "that it be recommended to the electors that at every choice they prefer a man of solid learning in divinity, of sound or orthodox principles; one who is well gifted to teach, of a sober and pious life, and of a grave conversation." In acceding to this, he subjoined to it, "a form for the Professor of Divinity to agree to at his inauguration," subsequently modified in its language by the Overseers, requiring "that he declare it as his belief that the Bible is the only and most perfect rule of faith and practice; and that he promise to explain and open the scriptures with integrity and faithfulness according to the best light that God shall give him." Thus plainly had Mr. Hollis shown that he received the words "sound or orthodox" in the most liberal acceptation, and intended they should be so understood by others, and never taken in a sense inconsistent with the truly protestant and scriptural test which he had subjoined—evidently to prevent forever any such sectarian application of them.

To impute to this most Catholic Christian a sectarian design in thus agreeing to the use of the words "sound or orthodox," was to dishonor his memory, as well as to contradict the whole tenor of his life and character. He breathed the very soul of religious freedom. At the same period that he was founding his professorship of divinity here, he was earnestly promoting christian charity at home. He was one of the committee of dissenting gentlemen who prepared "a paper of advices," to be submitted to the assembly of divines at Salter's hall in London, 1719, for healing the divisions consequent upon the Trinitarian controversy, then at its height of excitement among the English dissenters; and he ardently cooperated with those who opposed the scheme of subscribing the trinitarian faith, and rested on the Bible alone. The celebrated William Whiston alluded, in his memoirs, to this remarkable assembly, "as the first example of a body of Christians making a public declaration of Christian liberty in matters of religion." This they did by a majority of four; and Mr. Whiston observed that Sir Joseph Jekyl, the excellent master of the rolls, remarked on the occasion, that "*the Bible had carried it by four.*" How heartily Hollis rejoiced at this result, might be seen by a quotation from one of his letters contained in Mr. Gray's letter to Governor Lincoln, which the Rev. gentleman had before him. Hollis was everywhere and at all times consistent in his liberal views. In England, as here, he went for the Bible, and the Bible only, as the rule of faith among Christians. Our University owed him an everlasting debt of gratitude. The Theological school which had grown out of his professorship, rested on the same scriptural foundation. When the committee, appointed by the overseers, to examine this school should make their report, it would be seen that their foundation was still unimpaired, and that the Catholic spirit of Hollis prevailed there.

Hon. James Savage expressed his opinion that the terms of the foundation of the Hollis professorship would be met in the appointment of a Professor to whom the Scriptures were the supreme rule of faith and practice. This was to be of sound and orthodox principles. No more could be demanded of any man whom the Corporation might elect. As to orthodox and heterodox,—why, he himself was orthodox and all around him were orthodox. He felt no apprehension that any other than an orthodox Professor would be nominated by the Corporation, or accepted by the Board of Overseers.

Rev. Mr. Rogers rose to say, that there was a line of demarcation well understood running through the Board; that there were Orthodox members and Unitarian members. Mr. R. complained that Mr. Savage had merely played upon words, and while he would not go further into controversy on the subject, he *would* say this;—that he believed that Hollis intended to exclude from his foundation, to the end of time, every Unitarian.

Rev. S. K. Lothrop felt obliged to consider that the course taken by one of his colleagues on the Committee, [Mr. Rogers,] had frustrated the great object of the Committee—which was to prevent such a discussion as had arisen. They had united in the Resolution, had agreed to urge simply the filling of the Hollis professorship, and had admitted the right of the Corporation to make the appointment according to their own convictions of duty, and their own judgment. There had been indeed differences of opinion recognized in Committee as to what the statutes of the foundation requirquired in the person to be appointed Hollis Professor. Nevertheless a willingness had been expressed to relinquish individual preferences rather than that the professorship should remain unfilled. The names of Dr. Wayland, Dr. Bushnell, Mr. Andrew P. Peabody, were mentioned, the appointment of either of whom, it was conceded, would be better than to have things remain as they are. It was therefore a matter of regret and surprise that a member of the Committee should arise and insist that the controversy must come up, and introduce it here before the Board.

Rev. Mr. Rogers again arose to speak. He averred that he had neither said nor done any thing in Committee to bind himself to refrain from speaking out his sentiments as to the course he thought proper to be pursued on the Report. He had introduced no irrelevant matter, but had merely given his reasons for assenting to the resolution of the committee. He had not brought up the controversy. He had hoped it would not arise, but he could see plainly it must.

Mr. R. expressed his wonder at the *simplicity* of Judge White, who could suppose that the Letter of Francis C. Gray to Governor Lincoln had settled the controversy of the Hollis Professorship. Speaking also of Judge White's reference to President Quincy's History, he averred that it was *a partisan history, by a partisan man, and written for partisan purposes.* The History of Harvard University was yet to be written by one consecrated to Christ and his Church. He repeated, he had not introduced the controversy, nor said a word that ought to be construed as leading to it. Other gentlemen, he alleged, had done more to open it. His reverend brother on the left [Dr. Gannett] had opened the whole subject at the previous meeting of the Board. Mr. R. concluded by referring gentlemen to that passage of Scripture, which says, that when Christ was crucified, many that were in their graves came forth. So would it be in reference to this matter before the Board.

Rev. Dr. Gannett said that he must do his friend [Mr. Rogers] the justice to say, that he had intimated in Committee the course he has here pursued, before the Board. He thought however, he had taken unnecessary offence at the language of his other friend [Mr. Savage,] and had indulged in expressions of opinion to justify to some extent the remarks of his friend over the way, [Mr. Lothrop.]

In one thing, said Dr. G., he had gone a great deal too far, and he hoped his brother would retract. He would not deny that he had a perfect right to his opinion of the intention of Hollis as to the doctrinal opinions of the person who should fill the professorship; or to say, if so he thought, that Mr. Quincy's History of Harvard College, was a partisan work, written by a partisan. But surely he had no right to say that it was written for a partisan purpose. He had no right, by imputation of such a motive, to hold up the author to public scorn and contempt.

Dr. G. spoke also to the remark made by Dr. Ballou, that the Board, in passing the resolution before them, would stand pledged to accept the nomination by the Corporation. Such an objection Dr. G. regarded as having no weight. The question of filling the Hollis professorship was with the Corporation; this was their responsibility, and he should hold them to it upon their consciences and before God, to discharge it in the spirit and intention of its founder. On the Board of Overseers would devolve the responsibility of confirming or rejecting the nomination.

The question was then taken on the adoption of the resolution, which was decided in the affirmative, and the report with the resolution ordered to be transmitted to the Corporation. The Board then adjourned without day.

THE SEAMEN'S AID SOCIETY OF THE CITY OF BOSTON.

We noticed the anniversary of this Society. The sixteenth Report of their doings is now before us, from the pen of the secretary in a beautifully printed pamphlet. This society, with its noble objects, its beneficent labors, and happy influences, holds a deserved prominence among the charitable institutions of the day, and is distinguished by its being constituted of the ladies of Boston and vicinity. They are its immediate and active members, they its officers and managers. Who can look over the names filling seven pages of the pamphlet, and not feel an honest pride at such an array!

This society has, in common with every benevolent operation, been affected by the recent money-pressure, in consequence of which the donations and contributions have not been so numerous as in some former years. Yet the *deficit* is much less than we were prepared to expect; less doubtless under the attentive care of woman than it would have been in other hands. The pecuniary condition of the society, is shown in the following statistics from the Report:

The number of boarders received in the House, for the past year, has been sixteen hundred and twenty-five. This we had hoped would have been sufficient to have enabled it fully to meet its expenses, but this it has hardly accomplished, for while these amount to $6415, the receipts show but $6052, thus falling short $363. But from this we must deduct the board that has been given to sick and destitute seamen which amounts to $250. The profits accruing from the store, after purchasing the stock, paying the workmen, and deducting that which is given away, we appropriate, together with the subscriptions and donations we receive, and the interest upon the fund we have, to the paying the rents of house and store, the salaries of those employed and other incidental expenses, which amount in all to about $2,500. We have a fund of $5000, arising mostly from donations, part of which has been left us with the proviso that we expend only the interest, and upon the remainder we would not willingly draw for the present.

The amount of sales in the store is $8.299, and the clothing we have given away, we have valued at thirty-five dollars, thirty-seven cents.

Our stock of goods on hand, we estimate at $2,979. We have recently made some new arrangements in regard to the store which we think will be for its advantage. We feel that its interests are in excellent hands, and that it has every prospect of doing well.

We give in part the conclusion, and would suggest that so excellent a plea for sailors, and so touching a persuasive for doing good, as is this Report, should be left here and there at homes in Boston and vicinity, which are not yet represented in this society, but which are greatly indebted to sailors for their comforts, and may feel it a duty and a privilege to unite in the cause here commended.

We have upon our pension list twelve widowed females, to whom we have given one hundred and fifty six dollars. Divided among them it is but a small pittance, but it has helped to cheer and gladden their sunset of life. Truly grateful they seem for this monthly offering, and we cannot but think that the assurance it brings that there are those who still remember and care for them, has added new hope and trustfulness to their pathway in life. To one, and another, has the parting year brought a happy release from pain and suffering, and as they have passed onward to a brighter world, others, the weary and the worn, have filled their places here. One, whom the opening and the closing year, for many successive periods had found a patient, lingering sufferer, the last act of her life, ere she bade farewell to earth, was to trace with her trembling hands, a few lines expressive of her thanks to those who had so kindly sought her relief. Who would not wish to be thus remembered in the spirit's flight to another world,—that some kind act, some deed of love might be its message there!

Is it not true, "that we receive that which we give?" * * * * *

The kindly act, the pleasant word, the giving forth of sympathy and affection, do these not all return to us,—are not our hearts made better, and purer, and happier! It may not be that the gift we send forth always returns to us the same. It may even come at such a time, and in such a manner, that we may not even recognize the hand that sends or the heart that prompted it, but that we receive it is none the less true.

The shower reviving and beautifying the earth is but returning in another form, that which it has taken. And the foliage whose beauty we so lately admired has returned to the earth, again to fertilize and enrich, and cause it to give forth even more of life and beauty.—Thus will it ever be in life that whatsoever of good we impart unto others, that shall we receive again.

* Officers for 1849. President, Mrs. Albert Fearing. Secretary, Miss Mary Bass. Treasurer, Miss Emily J. Andrews, (residence, W. T. Andrews, Central Court.

Managers. Mrs. Hannah Locke, Mrs. E. T. Taylor, Mrs. Charles Arnold, Mrs. Stephen Rhoades, Miss Ruthven, Mrs. J. T. Thorndike, Miss Ann E. Coffin.

TRUANT AND VAGRANT CHILDREN.

The late Mayor, Hon. Josiah Quincy, Jr., directed City Marshal Tukey to obtain statistics of the number of vagrant and truant children in the city. On Feb. 5, 1849, Marshal Tukey presented his report, in compliance with the directions of his Honor, Mayor Bigelow, of the city government for 1849. The result (so far) is as follows:

The whole number between six and sixteen years of age, 1066. [This number, Mr. T. thinks, will, on further investigation, be shown to amount to not less than fifteen hundred.]—Male children, 882; Females, 184; children of American parents, 103; children of foreign parents, 963; children who belong to some school, but are truants, 106; boys regularly employed in bowling saloons, 139; children who do not attend any school, nor have any lawful calling, 821; children who do not attend any school, for want of clothing, books, &c., 129; children of widows, 238; children with fathers, but no mothers, 29; children, orphans, 54.

Their ages are as follows:

Six years of age, 39; seven, 53; eight, 79; nine, 77; ten, 121; eleven, 111; twelve, 176; thirteen, 141; fourteen, 143; fifteen, 80; sixteen, 56.

Having presented these statistics, the Marshal adds:

I earnestly call your attention to them, and the necessity of providing some means to have these children properly brought up, either at public or private expense; for I am satisfied that it will cost the State and city more for police, courts and prisons, if they are suffered to go at large, than it would to take them now, maintain them, and make them useful citizens.

Mr. Tukey directs attention to a fertile occasion of juvenile crime—viz: licensing minors to sell papers, &c.:

During the year 1846, out of 112 minors arrested for larceny, and carried before the courts, 46 were newsboys. During the year 1847, out of 112 minors, 58 were news-boys. During the year 1847, out of 30 licensed, six were brought in for larceny during one week.

He adds:

There is evidently a great increase of crime among minors. The police books show that the number arrested and brought in is more than one hundred each quarter.

Mr. T. has the following statement respecting female vagrants:

I know of no one thing that is so much needed as a proper home for idle and vagrant *female* children, the ascertained number of which class is 184. There are undoubtedly 300 of the same character now in the city—they may be seen at the entrance of every public building and every great thoroughfare, peddling small articles or begging, and insulting every person who refuses to buy or give, when asked. Many of them have been so long neglected that they are familiar with crime, in its worst forms; but against whom it is difficult to procure evidence, and when procured, the only place they can be sent is to the House of Correction or House of Industry, for short terms, and then they are suffered to go at large, without a proper home, or friends to care for them.

Of the inadequacy of existing means to reach and remove, or remedy these evils, Marshal Tukey speaks as follows:

In regard to habitual truants from the schools, I am satisfied that the powers of the Courts, and the City authorities, are entirely *inadequate* to meet the evil. The late Mayor in his desire to cooperate with the School Committee, and the teachers of the several Schools, directed me to detail some officer whose whole duty it should be to look after the truants that were reported to him, by the masters of the several schools.

From the report of the officer detailed for this purpose, Mr. Oliver H. Spurr, in whose interest in the welfare of the children, as well as the Schools, I have the utmost confidence, I make the following extract, which will give you some idea of the difficulties in this matter.

"During the year that I have had the charge of Truants, I have been called upon by the teachers of the Grammar and other Schools, to nearly 300 truant and idle children; and for the want of some system by which to be governed, my practice has been as far as possible adapted to the circumstances of the case. I first call upon the parents, find out their condition and the character of the boy complained of, in order to know how to proceed with him; admonish him, and always in the first instance take him back to the school to which he belongs. In many cases this course has been sufficient. If called again to the same boy, by the consent of the parents, I have locked him up for a few hours, and given him to understand that a complaint against him would remain on file to be proceeded with if he again offends. This sometimes has been enough, but not often. After taking a boy to School two or three times, and he finds that nothing further is done, the Police-man's badge and staff have no terrors for him. The reason I think is this. The law does not reach his case—the Courts say he is not a vagrant, because he has a home—and he is not a stubborn and disobedient child within the meaning of the statute. He is disobedient only so far as he is a truant; and there is no law against truancy. I have been into Court with a number of such cases and did not succeed in sustaining the complaint. The decision was almost fatal to the boy, and a great injury to the School to which he belonged. The only course left for us after this, was to watch the boy until we could arrest him for some trifling offence *known to the law*, and have him punished—which seemed to be necessary for the good of the boy, as well as the School."

Surely our city government and fellow-citizens will feel the necessity of taking some immediate and effective measures in view of the state of things here disclosed. There will be need of effort both on the part of the city government and of private individuals.

One fact mentioned by Marshal Tukey deserves particular attention—that from eight to nine hundred of the children, from neglect and bad habits, are not fit to enter any of our present schools. What shall be done with these? Shall the officers of justice be their educators—and that, too, by waiting on the steps of these wretched youth, until the commission of "some trifling offence known to the law," shall be the warrant for their arrest, and the punishment of their vagrancy? Is not this to lead these children, who know they are thus watched, into the very paths of crime, and to practice them in all the arts of evasion and cunning? Mr. Tukey well says, "I am of opinion that the Law is defective that waits until the child 'shall be convicted of any offence known to the Laws of the Commonwealth, and punishable by imprisonment,' before he can be sent there." It is, indeed, a sad alternative, every way.

The State Reform School—at which there are now fifty-eight boys, and thirty-four of these from Boston—cannot take charge of all vagrant children. It will leave many who ought to be there, rather than those who are present. We see no other methods than that, first, all vagrant children shall be obliged by statute, to attend school. If found vagrant, let them be taken care of. In many instances parents have no control over children; or the father or the mother is dead. In not a few cases, children, male and female, are kept from school to earn or get something in the streets, for the support of a family where the father spends his earnings in intemperance, or lives in idleness though able to work; or where a mother alone, with a numerous family, cannot support them all by her earnings, and yet is unwilling to go to the almshouse. There is room for discrimination. But while some of the present absentees should be obliged to go to the day schools, let there be, secondly, *evening* schools opened for those whom real present necessity may seem to drive into the streets for employment, to get bread or fuel for a destitute home.

In the absence of power to oblige vagrant children to attend the day schools, let the city establish evening schools. Such a school was commenced by private benevolence at the Warren St. Chapel twelve years ago, and is still sustained, affording instruction, especially in the Winter, to three hundred males and females of twelve years old and upward, about equally divided between the sexes, and between Foreigners and Americans, Catholics and Protestants. The labors of Rev. Mr. Barnard, who superintends it, assisted by some twelve or fifteen persons, are among the most useful in the city. His plan has been followed in New-Orleans, in Providence, in Lowell, and in Salem, in all which places are schools under the care of the minister at-large—in the latter place sustained by one benevolent lady alone. The management of these schools is admirable, and the good results most apparent. But private benevolence cannot accomplish every thing, cannot accomplish all that is needed in Boston or other cities. New Bedford has been before Boston in seeing this, and its City Council has already appropriated five or six hundred dollars for the object. Let all our cities follow its example—even those where private benevolence has led the way; for there also the aid of the City arm is needed to extend the work. Let each aid the other, and supply whatever is lacking.

PREVENTION OF PAUPERISM.

The annual Discourse before the Society was delivered on Sunday Evening by Rev. E. Peabody, who treated the theme with all the depth and force that it merits. Fearful testimony was offered of the increase of Pauperism and Crime; a more judicious and systematic mode of relief was suggested, and especial stress was laid upon the desirableness and efficiency of preventive and educational measures. Unless we provide seasonably and sufficiently for the training of the young, Alms Houses and Prisons must continue to be called for as stupendous monuments of our folly and neglect.

The Society will take immediate measures to publish the Discourse. It will be an invaluable contribution to the department where it belongs.

For the Register.

HENRY CLAY'S LETTER ON EMANCIPATION.

This is an Anti-Slavery document, of the most effective character. We have never read anything on the subject of slavery in America, whether from a supporter or an opponent of that outrage on our common humanity, which promised to do more towards the diffusion of abolition sentiments. Our hope for the removal of slavery from our country has always rested chiefly upon the treatment which the subject should receive from writers in the slave States. There are reasons, founded in the infirmities of human nature, which impair the effect of everything that is written or said against slavery in the free States. The charges of unfair interference—of the want of proper information—of obtruding unasked advice, and of neglecting our own sins—are readily returned by the South, in answer to the appeals of Northern abolitionists; and though the charges may be as unjust and as silly as those against whom they are uttered say that they are, they do, nevertheless, serve as foils for unanswerable arguments, and open angry debates, in which the main issue is, not unfrequently, wholly forgotten. We look, therefore, to southern essays, letters, sermons and speeches, for the most effective abolition documents, and we class among these everything that is written there about slavery, even if it be in its defence. Let the ministers and the statesmen of the South only write and speak on the subject of slavery—let them choose their own method and arguments—and whatever they write or say shall be the condemnation of slavery. Even their defences, palliations and excuses of it, as well as their feeble or emphatic admissions of its iniquity, shall all help to open the eyes and relax the grasp of slaveholders. They may write and speak about it in any way that pleases them, and they will help to expose it and to hasten its abolition.

There is no possible way of writing or speaking on this subject of slavery, by those who are concerned in it, which will not increase in this country the number of its enemies, and help towards working out the as yet dark problem, as to the way in which the curse shall be removed. We read, a few years since, a printed sermon, by a southern clergyman, in which the author attempted to find a warrant for slavery in the Bible, and commended the institution for some social and domestic blessings. We could not suppose that he wrote the discourse in bravado or effrontery. He really intended to advocate and uphold that "domestic institution." But between his evident conviction that if slavery were innocent and good the Bible ought to authorize it, and the absolute failure of his attempt to prove that it does, the author's position, and the position of his subject too, was much like that of a ship, stranded high and dry on the beach. The ship was evidently intended to be in the water; but as it was *not* there, it only suggested the thought, how much better off it would be if it *was* there. So with slavery; if it be what some southern clergymen affirm it is, an innocent and a useful domestic institution, it ought to be warranted by the Bible. But it becomes its advocates to be careful how they suggest this fact, and venture upon the test. They will only multiply abolitionists, at the South as well as at the North.

We would venture to affirm that the anti-slavery feeling and conviction has been doubled in amount, among the members of our National Legislature, by Mr. Calhoun's efforts last winter to form a Southern Confederacy, in support of slavery. It was our earnest desire that he might have been far more successful—that the agitation caused by him would have been longer kept up, and would have led to some decided measures. Abolitionism, not slavery, would have gained by it.

It will be inferred from these remarks that we attach a very great importance to any expression of opinion on this subject by those who live in the slave States. Of course, we would much prefer to have them speak out a decided condemnation of slavery, and refuse to yield it any countenance, and fix the nearest date and the most generous terms for its removal. But if this is expecting too much, we will be grateful to them for all that they may say, even in palliation of slavery. Whatever comes from them in self-defence, and is absolutely forced from them, is valuable testimony in the case, and whatever they choose to say, of their own accord and prompting, when they might keep silence, will be more than acceptable. A jury is always pleased with a ready and free witness, who will go on faster than he is questioned, and volunteer to tell all that he knows about the case in hand, and the parties to it. But the counsel on either side are often nervous lest a free witness should volunteer something that they do not care to have spoken.

Mr. Clay's letter on emancipation, in the sense which we have sought to explain, is a thoroughgoing abolition document. The scheme which it embraces, the conditions which it suggests, might even be called wicked and atrocious—for they fall far, very far, below the commonest claim of justice, and involve the grossest insults upon the laws of nature and humanity, for ages to come. Indeed, the method which Mr. Clay proposes for the abolition of slavery in Kentucky would perpetuate some of its foulest iniquities for a term of years in the future, longer than the space of time during which it has already existed in this country.

It is not, then, because of the scheme or method which Mr. Clay's letter embraces, that we call it an abolition document—for in that sense we should only trifle wickedly with honest words; but we attribute that character to his letter, because of the effect which it must produce.

Mr. Clay is himself a slaveholder. He is pecuniarily concerned in the profit or loss of slavery. He is politically its defender and supporter. The associations of his whole life—the social influences around him—may be supposed to have blunted that keen sense of the abstract enormity of the system which would be felt by one not familiar with it, nor concerned in it. As a wise and discerning man, he must know full well that whatever palliatives or excuses for slavery his circumstances may suggest, it is still a ruinous policy, a miserable economy, and a disastrous evil. Such a man as he is not likely to be biased in favor of slavery—and yet, the words which he utters upon the subject must have more weight with slaveholders than any which might come from a citizen of a free State.

The question to which Mr. Clay addresses himself is this—Whether Slavery as it now exists in Kentucky shall be left to a perpetual or indefinite continuance, or some provision be made in the New Constitution of that State for its gradual and ultimate extinction. He takes a passing notice of the extravagant notion maintained by Mr. Calhoun and a few others, that slavery is an actual blessing, that it is even favorable to the preservation of liberty, and that it ought to exist in every well organized society. Mr. Clay expresses a contrary opinion, and if his opinion needs support, he intimates an argument which would be conclusive on his side; namely, that if slavery be the good thing which it is alleged to be, it would be necessary in order to secure its blessings that a portion of the white race in some places, and all the whites in Africa should be reduced to slavery. A logical conclusion which, however, is far from ageeeable. Mr. Clay makes an equally summary disposal of the plea for Slavery founded on the alleged intellectual inferiority of the blacks. This plea, he says, would subjugate and reduce to bondage the races and nations who might be inferior in intellectual culture to any neighboring nation. The plea would also apply to individuals, and so the wisest man in the world would have the right to enslave all his fellow men.

If the whites are thus intellectually superior to the blacks, says Mr. Clay, we have higher duties and obligations. Instead of doing unjustly by those less blessed than ourselves, *we ought to instruct, to improve, and to enlighten them.* What a terrible condemnation do those words of Mr. Clay's Letter which we have italicised, pronounce upon that institution to which he has heretofore given his support. How sadly in contrast with these good words are the laws of Slave States which forbid the instruction, the improvement, and the enlightenment of the blacks under the severest penalties!

These frank and unqualified admissions of this distinguished Statesman give to his Letter the only value which it will have in the opinion of most of the uncompromising opponents of slavery. He asks for it only a temporary allowance during which it shall be put under a course of treatment designed to result in its abolition. He offers for slavery no apology, he affirms that it is an evil of an increasing magnitude, and is inconsistent with the best good of either party to it. Thus far we find cause for high satisfaction in Mr. Clay's Letter. It breaks silence, it leads to debate, it suggests duties, it reminds men of risks, it prepares the way for more wise and more just views on the subject.

But when Mr. Clay comes to state and define his plan, we can accord with him and commend him no longer. There is in it a lack of hearty earnest feeling, of deep pity and sympathy for the slaves. The outrageous iniquity which has so long cursed their race among us draws from him no plaint, no tenderness of emotion; and the ungenerous and calculating scheme which he offers for their relief is proposed with a stern coldness which is absolutely shocking. He proposes three principles to regulate a system of emancipation. It must be slow, cautious, and gradual: the slaves must be exported when the period fixed for their emancipation shall arrive; and the expenses of their outfit and transportation must be provided for by a fund raised by them during a period of three years after the rights of their owners terminate, for which three years they shall be bound into an apprenticeship by the State. To complete the plan, some future day should be *permanently fixed*, say in 1855 or 1860, after which date all who are born of slave parents shall be candidates for freedom. All who are now in slavery are to remain so hopelessly until death frees them. Those candidates for freedom who may be born after the appointed day, are to continue slaves till they reach the age of twenty five years, when they shall be hired out by authority of the State, most probably to their former owners, for a period of three years, in order to earn the means for removing them to Africa. The offspring of those who are to be free at twenty-five, are to be free at their birth, excepting that they also are to be apprenticed till the age of twenty-one years, and are then to be hired out for three years, to raise means for their transportation. What is to become of their children, Mr. Clay does not inform us.

Transportation is the essential condition of the scheme. Mr. Clay says that without it he should be utterly opposed to emancipation. Kentucky could never prosper nor be at peace, with near two hundred thousand blacks sharing the freedom of three times as many whites. But why perplex his scheme with this condition of colonization, which, apart from the compulsory terms with which it is thus connected, has always been so objectionable to many friends of the slave? Why need an ocean roll between the emancipated negroes and the whites? Is not our own territory large enough to afford them an habitation on this continent? Why, more than the Indians, should the blacks be denied a home on our soil? After those who are to be the candidates for freedom shall have reached the age of twenty-eight, the flower of their youth will have passed—all their associations, domestic ties and habits, will bind them here, and they will have become conformed in constitution to our climate. And even supposing that, in defiance of all these facts, there should be no actual cruelty involved in expatriating the emancipated slaves, we may ask what that freedom is worth which requires exile for its purchase, and the rupture of all ties of life, and subjection to every conceivable disadvantage, as its hard terms!

From all that appears to the contrary in Mr. Clay's letter, we infer that the owners of these candidates for freedom are to be allowed to sell them, if they please, into another slave State, at any time previous to their reaching the age of twenty-five. He even hints that this allowance of the sale or the removal of the candidate for freedom may be guaranteed to the owner, and he makes use of this alternative to diminish the cost of his scheme to the State of Kentucky. Of course, this exception to his scheme would deprive the slave of his long-deferred chance of liberty. Nor does Mr. Clay propose, as a part of his plan, the prohibition of the introduction of slaves into Kentucky from other States, to supply any demand which might follow on the exportation of those who successively attain to that result of their twenty-eight years' servitude.—From thirty-four to thirty-nine years must elapse before his scheme can begin to operate. Mr. Clay suggests that among the reasons which should urge Kentucky to some measures for abolition, is the fact of her exposed situation between the free and the slave States, which, in case of any collision between them, would make her soil the battle-ground, and her population the principal sufferers.

We shall entertain large expectations for the cause of the abolition of slavery from this letter of one of our foremost statesmen. We think it will greatly extend and deepen that feeling which must move the hearts of the large majority of this Union, before any really effective measures will be taken to remove from us the foulest of all the enormities which is still upheld either in a civilized or even in a barbarous region of the earth. Mr. Clay will be instrumental in some way,—we hope it will be a shorter, a wiser, and a more just way than that which he proposes—to the enfranchisement of both the blacks and the whites in this nation. This letter will excite in the minds and hearts of thousands a new sense of the evil and wickedness of slavery. The very means which he proposes for relief from it, will startle many of the indifferent and the unthinking, to a just conception of that "domestic institution." He will have aroused many to think with fearful apprehension of the curse which, from the moment of its infliction upon us, has been steadily extending its ruinous effects. Very many, after the perusal of his letter, will say—what an abominable iniquity we must have been upholding in our country, if one of our wisest statesmen can propose for its removal no better plan than one which involves the very worst features of coolly planned oppression and tyranny! If this be the mode of relief, what must be the disease!

For the Register.

FREE LECTURES AT PITTS ST. CHAPEL.

Mr. Editor.—Among the many benevolent movements at the present time, we have noticed with peculiar pleasure the free lectures on Physiology to females, now in course of delivery at Pitts St. Chapel, by Miss Hunt, whose practical skill in this science is gratefully recognized by many of your readers. These lectures are designed for the worshippers at our Free Chapels,—many of whom have little or no knowledge of physical laws, and no opportunity of acquiring information so important,—and they have been listened to with marked interest by an audience, composed principally of the constant attendants at Pitts St. Chapel. The lectures have been commenced with the hope of preventing, by instruction in physiological truths, much illness and suffering, and the want which must be their inevitable consequence among those, whose daily labor earns their daily bread. We trust, however, to see more important results. Believing that many of the evil habits of mature life are due and traceable to ignorant and thoughtless management in childhood and youth, and hoping that a religious obedience to *physical laws* will be enforced in families, through the mothers' acquaintance with truths so simple and beautiful, we feel that these lectures may, nay, *will* induce to moral as well as physical health. Children, trained to habits in strict accordance with the laws of their being, would hardly at a later period of life, become slaves to an appetite for strong drink,—that "unclean spirit," which ever brings with it "other spirits more wicked than itself." The Hon. Horace Mann, in his last report to the Board of Education, while advocating the necessity of "a general diffusion of physiological knowledge," says, "when Satan approaches in that form, in which he has hitherto been most seductive and successful,—the form of intoxicating beverages,—those who wear the talisman of this science will have an antidote *against his temptations.*" We trust that these lectures will furnish the talisman to some at least of the youth in our city.

A question, worthy of serious consideration, has been suggested to more than one mind, by the interest evinced at these weekly gatherings for instruction. It is whether it would not be possible to arrange every winter for a course of lectures, or some rational evening's entertainment, for the instruction and recreation of those connected with the Chapels of the Ministry at Large. It seems to us there are many able men among our citizens, who, could the proper arrangements be made, would gladly address such an audience.

We cannot omit to mention that Mrs. Wright, who has been lecturing to the ladies at the Tremont Temple, although a stranger in the city, kindly devoted an afternoon to a lecture at Pitts St. Chapel.

March 19th, 1849.

For the Register.

THE TEACHERS MEETING AT MR. COOLIDGE'S VESTRY.

Mr. Editor,—At the monthly meeting of the "Teachers Social Union," on Monday evening last, in the Vestry of Rev. Mr. Coolidge's Church, the question for discussion was—"Is the Christian community as deeply interested in Sunday School instruction as its importance demands." A large number assembled, and great interest was created by the discussion.

Among the laymen, Messrs Cobb, Callender, Merril and Cotton, and among the clergy, Rev. Messrs Brooks, Gannett, Winkley and Coolidge, took active part, and spoke with power and eloquence. The apathy of parents and churches was lamented and rebuked, and in part accounted for. Some speakers presented the dark side of the cloud, full of gloom and threatening, while others turned that same cloud round to show its face of light and hope. Several topics of vital interest to the spiritual welfare of the city were touched with discrimination, and the meeting finished with refreshed energy and livelier hopes.

These meetings of Sunday School Teachers are conducted with remarkably good taste and elevated Christian sympathy. Questions of deepest concern to the Christian household, the Christian church and the whole community are debated with calmness, learning and enthusiasm. I would ask those Teachers of Sunday Schools, who have not yet met with us, if they can get more good, or do more good within that hour, elsewhere? I wish that Clergymen, also, would come; if *they* came, their Teachers would.—What occasion half so good as this assemblage for a

Clergymen and all our Teachers; it is this—"The connexion between the Clergy, the Church, and the Sabbath School."

The meeting will be at Rev. Mr. Bartol's Vestry. A MOTHER.

[We have received the following from a member of our Legislature.]

PRAYER.

MR. EDITOR. I was greatly pleased with the two last Sunday evening meetings. I wish, however, the speakers had selected specific topics more than they did. I was gratified to hear *Prayer* spoken of particularly. I never heard any discussion of that subject which pleased me so much. We do not have many sermons about it. The efficacy of prayer was illustrated most happily, by supposing the human will to resemble that little section of moveable road, and *prayer* as the LEVER by which the mind was moved—thus was shown how it is prayer that decides whether the *car of life* is turned on the track *that leads* to safety and peace, or is turned off upon the track that ends in ruin.* I wish some of your writers would give us their thoughts on this great subject.

Do you think that family prayer is in *general* use in Massachusetts.

TURIS

* The writer alludes to Rev. Mr. Brooks' remarks.

For the Register.

THE TWELFTH UNION CONFERENCE.

On Sabbath evening, the Union Conference, was held in Mr. Huntington's Church, and the attendance indicated no diminution of interest.—After the usual singing and prayer, HON. MR. SAVAGE remarked that the object of these meetings was to improve the heart—to impress ourselves with a deeper interest in the concerns of our immortal being, and a deeper sense of our obligation to God; not to please the ear, not for refined speculation;—adding the declaration of the Savior, "Whosoever will *do* the will of my Father, he shall *know of the doctrine*."

REV. MR. HOLLAND said an unsanctified imagination was a powerful hindrance to religion. We should strive to have this picture gallery of the soul filled with the sublime ideas which relate to a future state and to God. The young, captivated with the illusive visions of fancy, think religion *unsuited* to them, that in the sober season of manhood they will seek it; and manhood, absorbed with cares, and the desire of wealth, puts it off to old age, as a more favorable season: for none intend finally to neglect what they know to be of infinite value,—or to jeopard their immortal interests. But with old age come confirmed habits and dullness of sensibility. But would any deliberately think to *honor* God, and secure the rewards of life eternal, by offering him merely the last flickering of life's candle? This putting off, only shows the deceitfulness and the selfishness of the heart.—Men do not, as they too often flatter themselves, naturally love God or regard his will.

REV. MR. HALL, of Providence, wished to make a few remarks on two points, intimately connected—the need of higher spiritual life and the duty of a wider diffusion of Christian truth. Why should these be separated? Why forget that there could be no spiritual life which did not promote the diffusion of the Gospel?

Some say, let those who will, carry abroad this treasure; our Mission is to stay at home and take care of our neighbors. He said there were neither facts nor experience to warrant such sentiments. Doing one work was no excuse for neglecting another, equally important. And *those who made this excuse might find* a timely rebuke in the devotedness and home-charity of such as do most to send salvation abroad. As a denomination, he said they might take this home to themselves in both respects.

As a general rule, it would ever be found, that those who do most to send the truth to other states and nations, do most for humanity at home—much more than those who are ever ringing changes on the unscriptural maxim, "Charity begins at home,"—yes, *begins and ends in selfishness*. We know of no scripture warrant for the sentiment.

There was, he said, no nobler charity, and no deeper piety, than that which impels to the diffusion of sacred truth;—no better evidence of a living faith, of holy devotion, and of the true dignity of Christian character. Of such, the Saviour says, "*Ye are the lights of the world.*"

How much is such a character needed in every sphere, from the most obscure hamlet to the national assembly. Indeed the great want of our country is *Christian influence*. But the men who would have this influence must live in daily communion with Heaven. This was the strength of Howard, Elizabeth Fry, and of all successful Missionaries and philanthropists, both abroad and at home. It is stated of Howard, that in all his journeys of mercy, he had *daily worship* with his servant. His rule, like that of the ancient patriarch was, wherever he had a tent, there to erect "an altar to the Lord." Had we, he asked, in our palaces, such an altar! If not, where is our piety! What better *beginning* for the diffusion of Christian truth?

We complain sometimes, he said, that missionaries accomplish so little. But had *we*, too, no responsibility here? Had the great command, "Go teach all nations," no bearing on us? No man had a right to ask God to hasten the time when all shall know him, and yet do nothing for this object. No man could truly pray, "Thy Kingdom Come," who did not use the talents entrusted to him for the advancement of this kingdom. Long since, God had said, "what more could I do to my vineyard that I have not done!" He has, indeed, made ample provision for the regeneration of the world and committed the work to our hands. The *time* had not come, simply because Christians *decline* the work. God designs it to advance by us and in us; but we practically say, it shall not go forward to bless and save the world. O, that each would feel his solemn responsibility in this matter!

The large congregation here spontaneously sung,

O, for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road,
That leads me to the Lamb!

REV. MR. FOX said, it seemed as if all true religion might be included in the words, "Lord I believe, help thou mine unbelief!" He alluded to our want of a deep conviction of the great interests of the soul—of eternal realities,—as the grand cause of procrastination; and urged an immediate investigation of their claims, as well as the propriety and necessity of making them the grand business of life.

REV. MR. MORISON, of Milton, said the true spirit of Christianity was a devout, active spirit. It led us both to *pray and labor earnestly* for the advancement of our Master's cause. It was not so much sympathy with the wretched, as it was the shining out of the love of God in the countenance of Mrs. Fry, which so subdued the turbulent spirits she sought to lead from vice to holiness, and which made her such a blessing to thousands. All could not be public benefactors, but all had duties, and could be prepared to do them only by true devotion. Do we thus, he asked, in humility, penitence, and faith, seek strength from the infinite source? Do we *feel accountable* for all our talents and possessions? If so we should not think of God only as an inexorable Judge, but as a reconciled Father and Friend. It is because we live at such a distance from Him that we regard Him with so little love—regard Him, perhaps, as an arbitrary Judge who will crush us with his rod.

Most people, he said, mean, at some time, to give their hearts to Christ, but not *now*. Have we ever tried to reform ourselves, to make our own hearts better, and found how impossible it is for us? Let us, then, give our hearts to God, who will "work in us to will and to do." All may be sanctified by the influences of the same Spirit that made Paul and Fenelon what they were, if they will humbly seek His aid.

The congregation again sung, spontaneously,

"Come Holy Spirit, Heavenly Dove," &c.

REV. MR. GRAY, in conclusion, stated an impressive example of the conversion and triumphant death of an infidel which had occurred under his ministry, and urged all to arouse from their worldliness and unbelief, and immediately seek the salvation of the soul.

A. D.

NEW PUBLICATIONS.

Poems by James T. Fields. Boston: William D. Ticknor & Company. 1849. pp 99. 16 mo.

Mr. Fields has written but little, but what he has written is excellent. The present volume, which appears in the finest style of modern printing, will we doubt not be universally regarded a valuable contribution to American poetry, and the name of its author be placed in honorable association with Sprague and Halleck and others, who have adorned the cause of letters, and performed the higher service of helping to purify the fountain of the feelings. His poems have the staple of good sense. There is thought, and there is sensibility—we should say a good deal of it. His verse is not slighted, but has a finish. Not a few of his smaller poems would in sentiment and expression do well to be set to music. The volume has an agreeable mixture of the grave and the gay, the lively and severe. There is wit, and broad humor, and satire without a particle of bitterness, and delicate touches as well as bold lines. A comparison of the last with the first poem; "Commerce" with "The Post of Honor—" two poems written ten years apart—will, we think, show the same happy characteristics still retained, but with growth, expansion, and richer fruits.

Analysis of the Principles of Rhetorical Delivery, as applied in Reading and Speaking. By Ebenezer Porter, D. D., late President of the Theological Sem. Andover. Revised & Enlarged. By Allen H. Weld, A. M., Author of "Latin Lessons," an "English Grammar," etc. Boston: B. B. Muzzey & Co. 1849. pp. 396. 12mo.

This is an improved edition of a very valuable book. No work of the kind is, in our judgment, superior to it. We should not of course recommend a servile obedience to every direction, but a diligent use of it would be a good discipline to preachers, and to theological students, as well as to young scholars in the schools.

A Letter respecting a work, entitled "Christ Crucified." By Geo. W. Clarke." Addressed to a Parishioner. By Rufus P. Stebbins. Boston. Printed by John Wilson, 21 School St. 1849. Pamphlet, pp 32.

It appears that Mr. Clarke (we do not know who he is, and the pamphlet does not disclose it, except that he is a Methodist and a professor somewhere,) heard a sermon from Mr. Stebbins, and wrote a book on it. It is the design of Mr. Stebbins simply to correct his misstatements—which he does so thoroughly, that "not disparaging the general scholarship" of professor Clarke, he is very poorly furnished in the matter on which he has attempted to write.

The Life and Thoughts of John Foster. By W. W. Everts, author of Pastor's Hand Book, Bible Manual, etc. New York. Edward H. Fletcher. 1849. pp. 314. 12 mo.

Foster has been called "a fragmentary writer." This is partly but not wholly true. The fact, however, implied in the criticism, renders the preparation of a volume of Thoughts more feasible, and Foster will suffer by it less than almost any other author. He has described himself when he said, "Give me not a preacher who has a clue of thread of gold in his hand which he unwinds for you ell by ell, but one who will throw the clue at me at once and let me unwind it, and then show another in his hand ready to follow." There are plenty of such balls of golden thread in the volume before us. The compiler has made a book worthy to be classed with Pascal's Thoughts. It is better than Pascal's, richer, more varied, more profound. A very good life and engraved likeness of Foster are prefixed.

North British Review for February.

This number contains, with other first rate articles, one on Macaulay's History of England, elaborately written, and presenting an analysis of the two volumes. It will prove a valuable help to recal and sum up the whole, after having read the volumes, and enable the reader, now free from their peculiar fascination, to form a more intelligent judgment in regard to the great facts he has had presented to him in the glowing pages of the historian. Single copies of this No. can be obtained at Wiley's and at Crosby and Nichols.'

The History of England from the Accession of James II. By Thomas Babington Macaulay. Volumes I. & II. Boston. Phillips, Sampson & Company. 1849. pp. 526, 520, 12 mo.

The need of such a reprint as this before us, is sufficiently decided by the demand for it, which has already exhausted the first edition. It is very neatly got up, and certainly in a very desirable form, and at a very reasonable price. Of the work itself, the language of the reviewer in the North British would seem to express the general sentiment—"We have never perused a work of literature or science, or even one of fiction, with such an intense interest as that with which we have devoured the two remarkable volumes before us. We have cheated our mind of its usual rest, in order to grasp, by one mental effort, the great truths which they teach, and imbibe the noble lessons which they convey."

Godey's Lady's Book for April.

Godey, we understand, takes the lead of the Magazines in extent of circulation. Each No. for the present year has been very attractive.

Littell's Living Age. No. 254.

The present No. closes the *twentieth* volume.

The First Reformers, presenting their famous Protest at the Diet of Spires, Apr. 19, 1529.

This Mezzotint Engraving is by Sartain, in his best style, from the original by George Cattermole. There are eighty or more distinct heads, and several of the figures are drawn at full length. Though we cannot say that all are exact likenesses, yet the effect is very fine. In the costume, particularly, Sartain is magnificent.

An explanatory, historical key accompanies the engraving, giving a description of thirty three of the figures, which are specified. We are indebted to James H. Weeks & Co., 133 Washington street, for our copy.

WHO SHALL WEAR THE HONORS? If the honor of the first hint of Etherization belongs to Dr. Jackson, certainly as distinguished honor belongs to Dr. Morton, without whom the hint might have forever slumbered in the mind which first conceived it. We find it more difficult to decide who shall have the honor of the very first discovery, than that both are entitled to share it.—

On the 31st of January last, Louis Napoleon created Dr. Jackson, of Boston, "Knight of the National Order of the Legion of Honor," as a testimonial of the French Government for the discovery of Etherization." On the other hand, a Committee of the American Congress of 1848, 9, has awarded the honor of the discovery of Etherization to Dr. Morton. If Dr. Morton's friends should take pains to carry his cause before the French Academy, we think his enterprize, and courage, and sacrifice, might be considered evidence that he was the "Knight" in the matter.

☞ We have received a sermon recently preached by Rev. Theodore Clapp, and published in the New Orleans Picayune, the concluding sentence of which is as follows:

"I have attempted simply to state my own belief, and rejoice in the hope that it is essentially one with all those pulpits called Unitarian in the different sections of our Confederacy."

The sermon may be expected to appear in the columns of the Register, next week.

DR. Judd, of the Sandwich Islands, minister of Finance, and formerly connected with the Mission of the American Board, has been impeached of corruption in the management of the funds of government, &c. The former and the present Secretaries of Mr. Judd, assisted by the Minister of Foreign Relations, have prepared the charges.

ZEBULON PAINE. The House of the Mass. Legislature has passed and sent to the Senate a resolve paying Mr. Paine $500 for his time and services in the State prison under a wrong conviction.

GENERAL INTELLIGENCE.

GOLD IN CALIFORNIA. Rev. Samuel Hunt, recently removed to San Francisco from the Sandwich Islands, says in a letter published in the Presbyterian,

One man came down from the mines yesterday with 200 lbs. [$42,400] of pure gold, dug out lately by four men. This is only a specimen.

ARREST FOR FORGERY. Richard N. Berry, engaged in this city in the auctioneer business, was arrested late on Tuesday evening last, on a charge of forging a note upon Wright, Priest, & Co., for $928 42c.

He was found at the "Ben Franklin House," "smoking in company" says the Traveller, with "Jack Smith and others," where he was ironed and then led to Leverett street. On Wednesday morning, he was brought before the Police Court and was ordered to give bail in $3000—in default of which he was again put in Jail. If bailed on the present charge, he will be again arrested on three or four other complaints already lodged against him. He has a family, and has lived in style.

THE SUNDAY LIQUOR TRAFFIC. The Mayor of New York has sent to the Common Council a special message in regard to the suppression in the city of the traffic in ardent spirits on Sunday, upon which petitions have been presented, signed by more than 15,000 persons.

He suggests that ale and porter houses, &c., be compelled to desist, and that innholders be allowed to sell only to lodgers and travellers. He also suggests that the number of licenses be limited, and that the maximum penalty be enforced for violations of the law.

[We could say to the Mayor of New York, that he may limit the traffic on Sunday to inns and hotels, and yet the drinking still be immense, as we know it to be in some other cities, in these very hotels, by the *citizen travellers in the street*.—Ed. Reg.]

VISIT TO DEER ISLAND.—We learn that the Mayor and Aldermen and Committee of the Common Council, in company with the Directors of the House of Industry, visited the City Institution on Deer Island, and dined there. It is said that they found everything in excellent order under the care of Dr. Moriarty. The whole number of patients at present, is 380, of whom 60 are on the sick list. The able bodied men are employed in making a new road round the island, and other improvements. The island contains about 200 acres, and is capable of being brought into a high state of cultivation. There is a School with about 40 children, who appeared in excellent health and very happy.

The rapidly increasing number of paupers, and the apprehension that we shall have still more during the ensuing season, renders the question of suitable provision for them one of immense magnitude to the city, and we doubt not will receive the early attention of the government. [Traveller, March 21.

RELIGIOUS INTEREST IN PROVIDENCE. A more than usual religious interest has prevailed in many of the churches the past winter.—Courses of lectures, by Rev. Dr. Hall and Rev. Mr. Osgood, have attracted large audiences.—Last Sabbath evening, a union conference meeting was held in the church of the ministry at large, under the pastoral care of Rev. E. M. Stone. The house was crowded to overflowing. Addresses were made by the pastor, Dr. Hall, Rev. Mr. Osgood, and several laymen, interspersed with spontaneous singing. These meetings were established something more than a year ago. They have always been numerously attended, and their influence has been decidedly beneficial. Meetings of this kind have some advantages that do not attach to more formal modes of religious exercise. Here, as elsewhere, there is great need of increased exertion to promote pure and undefiled religion. May a blessing rest upon all efforts having that end in view. [Salem Reg., Mar. 15.

☞ AMERICAN UNITARIAN ASSOCIATION. The Treasurer acknowledges the receipt of the following sums, viz:—

From Rev. Mr. Whitman's Society in East Bridgewater,			$11 00
From Nahum Ward, Esq., of Marietta, Ohio,			20 00
" Auxiliary Association in Northboro',			25 00
" Mrs. Charlotte Jones of Enfield,			1 00
" a Lady for Missionary purposes,			10 00
" Auxiliary Association in New Brunswick, N. Y.,			15 00
" Auxiliary Association in Topsham, Me.,			8 00
" Rev. Mr Brown of W. Cambridge for extra tracts,			7 71
" Auxiliary Association in Deerfield,			33 00
" " " in Bridgewater,			6 00
" Rev. Mr. Reynold's Society in Jamaica Plain,			224 50
" Rev. Mr. Coolidge's Society, Boston,			227 80
" Society for Mutual Christian improvements in Rev. Mr. Lincoln's Society, Fitchburg,			30 00
" Auxiliary Association in Walpole, N. H.,			13 00
" do	do	Groton,	20 00
" do	do	Easport,	20 00
" do	do	Templeton,	4 00
" Members of Unitarian Society in Milton,			10 00
" Auxiliary Association in Marlboro',			11 00
" do	do	Canton,	10 00
" do	do	Vernon, N. Y.,	27 00
" do	do	Farmington,	20 00
" do	do	Peterboro',	20 00
" do	do	Kennebunk,	52 85
" do	do	Cohasset,	10 00
" do	do	Baltimore,	60 00
" do	do	Medfield,	8 00
" Rev. Mr. Barry's Society in Lowell,			20 00
" Auxiliary Association in Nantucket,			24 00
" Col. Benj. Loring,			30 00
" Ladies of Unitarian Society in Deerfield, for circulation of Channing's Works,			24 00
" Auxiliary Association in Barre,			6 00
" do	do	Lunenburg,	5 00

The following named Clergymen have been made Life Members of the A. U. A., by the Ladies of their respective Societies.

Rev. Thomas Hill of Waltham.
" Joshua Young of Boston.
" L. J. Livermore of Boston.

march24

☞ THE SOCIETY FOR THE PROMOTION OF THEOLOGICAL EDUCATION, will hold an Adjourned Meeting on Monday next, the 26th inst, at the House of Rev. Dr. Young, Summer Street, at half past three o'clock, P. M.

march24 GEORGE E. ELLIS, Secretary.

☞ SUNDAY EVENING MEETING. The adjourned Sunday evening meeting of the Unitarian Societies, will be held at the Federal Street Church, (Rev. Dr. Gannett's,) next Sunday evening, (March 25,) at seven o'clock. march24

☞ INDIANA STREET CHURCH. The Rev. F. D. Huntington, will preach in this Church, next Sunday evening, (March 25.)

Services to commence at seven o'clock.

☞ A contribution will be taken in aid of the Church. march24

☞ SUFFOLK STREET CHAPEL.—TEMPERANCE. REV. SAMUEL B. CRUFT, will deliver a lecture on the subject of Temperance, at the request of the Young Men's Total Abstinence Society, at Suffolk Street Chapel, on Sunday evening next, (March 25.) Services to commence at 7 o'clock. march24

MARRIAGES.

In this city, by Rev S. B. Cruft, Mr Hollis S. Locke to Miss Henrietta McGraw.

In Southboro', by Rev S. Alden, Mr Caleb Newton to Miss Caroline, only daughter of Fitch Winchester, Esq., of S.

DEATHS.

In this city, 12th inst, Sophia Marston, wife of David Parker, 49.

15th inst, Isaac Cazneau, in the 85th year of his age.

15th inst, Constance Mary, 22 months, youngest child of Samuel A. Appleton, Esq.

At Jamaica Plains, Roxbury, on the 11th instant, Eleanor, wife of Wm. A. Bacon, and daughter of Henry Gassett, 24.

In East Cambridge, 18th inst, Miss Abby H. P. Parmenter, 22, daughter of Hon. Wm. Parmenter.

In Dedham, 15th inst, Arthur Bromfield, youngest son of Edmund Quincy, 23 mos.

In Andover, 14th inst, Hon Stephen Barker, 77.

In Georgetown, Miss Abby Nelson, 17.

[From the Olive Branch.]

MR. AMES'S CASE.

☞ In speaking of Schenck's Thesis of consumption, last week, we observed that we personally had doubts whether that disease was ever cured after tubercles had been formed on the lungs. Our remarks have called out the following statement from Mr. Ames of this city, which cetainly proves that extreme cases are cured at least under Dr. Schenck's management:

BOSTON, January 12, 1849.

MESSRS. REDDING & Co., 8 State street—Gentlemen: It is now about 14 months since I commenced spitting blood and raising bloody matter, accompanied with a disagreeable cough and a pain in my side. After employing doctors of good standing, without avail, I was induced to try Dr. SCHENCK'S PULMONIC SYRUP of which I took as many as half a dozen bottles, which I bought at your office in State street, and found it benefited me greatly. Two months since, however, I caught a severe cold, and the symptoms above described reappeared with more severity, insomuch that I was forced to give up my business altogether. This time the doctors thought mine a very grave case; my friends considered me in extreme danger, and they recommended a journey South. Happening, in conversation with your book-keeper, to mention this circumstance, he suggested to me to go on to Philadelphia, and see Dr. Schenck, which I did, and was fortunate enough to interest the doctor in my case. He held out hopes of speedy cure. He took me to his house, where he gave me a number of bottles of this Syrup, until a gathering appeared on my side, which ripened and discharged a great quantity of matter.—From that moment I gained daily. I have returned to Boston, where I give to you this statement, convinced of the benefit of this great medicine, which, under God's providence has restored me to health again. For Dr. Schenck's hospitality and unremitting kindness to me, I can perhaps make no better return than this statement. If you publish this it may meet the eye of others who, like me, have suffered all but death from consumption, or disease in the shape I have described, may be induced to avail themselves of the virtue and realize the full benefit, as I have.

J. R. AMES.

We, the undersigned, are acquainted with Mr. Ames, and know this statement to be true, and the signature genuine.

REUEL HOUGH,
Book-Keeper at the Boston Locomotive Works.
ISAIAH TILESTON,
Machinist at the Boston Locomotive Works.
G. J. EDWARDS,
Machinist at the Boston Locomotive Works.

The price of Dr. Schenck's Syrup is $1 per bottle, or six bottles for $5. Sold by REDDING & CO., 8 State street, sole agents for New England.

march24 m24-31ap14-28

WARREN LADIES' SEMINARY,

WARREN, R. I.

THE Spring Session of this School will commence on Wednesday, April 17, and continue sixteen weeks.

The expense of Board and Tuition in English Studies will be $45, one half to be paid in advance.

Accomplished Instructors are employed in the departments of Music, Drawing and the Languages, and no efforts are spared to impart a thorough and finished education.

Catalogues of the Institution with outline of the course of Study may be had on application at the Seminary, or by letter to

A. M. GAMMELL, Principal.

March 24, 1849. 4t

MORTON'S
Letheon Dental Establishment,

NO. 19 TREMONT ROW,

Opposite the Boston Museum.

☞ This Establishment takes its name from being the place where Ether was first inhaled, and the discovery of its uses originally made;—and as its name imports, the various operations of Dental Surgery are here performed, and Ether or Chloroform administered by the discoverer himself. The operations of EXTRACTING, FILLING and INSERTING TEETH, performed by Dr. Morton, embrace the most modern improvements in America and Europe, and in consequence of the Ether Discovery, his extensive correspondence with the most skilful practitioners, at home and abroad, gives him the great advantage of gaining the earliest intelligence of all inventions and discoveries in his profession. Dr. Morton offers his services in the administration of Ether with especial confidence, having had great experience both at his own rooms and at

THE MASSACHUSETTS GENERAL HOSPITAL,

in connection with the Surgeons of that Institution, who are respectfully referred to.

Extracts from the Reports of the Exhibition of the Worcester County Mechanics Association.

"ARTIFICIAL TEETH. A set of Teeth were shown by Dr. Morton, which were not only carved in a very handsome manner, perhaps faultless, having the particular merit of sustaining the harmony of proportion to the last Teeth of the jaw, and giving a peculiarly natural appearance of the gum and jaw in that part, but were articulated in the most perfect manner. They were more complete and more perfect, taken altogether than any other. The Committee on that account *regard them as the best.* SILVER MEDAL."

"*The Massachusetts Charitable Mechanic Association* award this Diploma to MORTON & WHITMAN, for a splendid case of Artificial Teeth, exhibited by them at the Exhibition and Fair of 1847.

GEORGE G. SMITH, Pres.
HENRY N. HOOPER, Vice Pres.
JOHN KUHN, Sec."

Extract from the Report of the Mass. General Hospital.

"Dr. Morton, in 1846, discovered the facts before unknown, that Ether would prevent pain in Surgical Operations. He first established these facts by numerous operations on Teeth.

march24 (rp) eop

SUNDAY SCHOOL MANUALS, New Editions. Carter's Questions, part 1, fifth thousand, do do, part 2, second thousand. Huntington's Lessons on the Parables, 6th thousand. First Book for Sunday Schools, fifth edition. Just published by

CROSBY & NICHOLS,
march24 1is2os 111 Washington st.

PERIODICALS. People's Journal, all the back Numbers of the new series, from August, 1848. Blackwood's Magazine for March. North British Review for February, &c. &c. Just received by

CROSBY & NICHOLS,
march24 1is2os 111 Washington st.

DAGUERREOTYPE. No. 11, for March 24, this day published.

CONTENTS.—Macaulay's History—Hungary in 1848—Princes and Priests, or Oriental Daguerreotypes—Travels of Abidin—Notes on Men and Things in Australia—Aunt Bridget's Story—Love and Mesmerism—Collectanea, etc.

Published twice a month at $3 00 a year by

CROSBY & NICHOLS,
march24 1is2os 111 Washington st.

IN PRESS. JAMES MUNROE & CO., will shortly publish the following "Notes from Life, in six Essays," also, "Notes from Books," by Henry Taylor, 1 vol, 12mo. "A Trap to catch a Sunbeam," by Miss Planche. "It is a sweet bit of Christmas fire-side narrative—a Marriage Looking-Glass written as a Manual for the Married and a Reason to the Single," by Rev. T. Charles Boone, 1 vol, 12mo.

One Hundred Original Tales, for Children, by Joseph Hine. These Tales have been submitted to a Jury of Children, and a unanimous verdict returned in their favor.

134 Washington, opposite School st.
march24 1is2os

ONE HUNDERD ORIGINAL TALES. IN PRESS. One Hundred Original Tales, for Children, by Joseph Hine. These Tales have been submitted to a Jury of Children and a unanimous verdict in their favor. Also, "A Trap to catch a Sunbeam," by Miss Planche. "It is a sweet bit of Christmas fire-side narrative," will shortly be published by

JAMES MUNROE & CO.,
march24 1is2os 134 Washington st.

CHRISTIANITY AND SLAVERY.

CHRISTIANITY AND SLAVERY: A Review of Drs. Fuller and Wayland on Slavery. By Rev. WM. HAGUE, Boston. Price 12½ cents.

"A very able argument, and a most triumphant vindication of the Bible from the charge of sanctioning slavery made by Dr. Fuller; and *of not prohibiting it*, admitted by Dr. Wayland. We have not in a long time read any thing on the subject of slavery with more interest than we have felt in reading this." [Dover Star.

STRICTURES on the Rev. Wm. Hague's Review of Drs. Fuller and Wayland on Domestic Slavery.—By Rev. THOS. MEREDITH, Raleigh, N. C. Price 12½ cents.

"It is in reply to Mr Hague's Review of Fuller and Wayland, and takes the Southern view of the question, presenting the Bible argument in favor of Slavery in probably all its strength. The style is temperate, and the writer seems to have entered into a calm and dispassionate examination of the subject; and as it is well, in forming our judgment upon any question, to look carefully at *all* sides, and in this case, especially, all parties are entitled to a hearing, we commend the book to our readers." [Christian Messenger.

ONESIMUS; Or the Apostolic Direction to Christian Masters in reference to their Slaves. By EVANGELICUS. 18mo, cloth. Price 25 cents.

An eminent statesman in Virginia writes, "It is just and philosophical, free from fanaticism, and enlightened by the pure spirit of Christianity as well as by correct general information on slavery. It is the pious friend of both master and slave. In this it is wise beyond almost all northern treatises on the relations of master and slave. It is just long enough to be read, and, of course, to have a popular effect."

"It is written in an excellent spirit, with close logic, and severe perspicuity, and is evidently from a practical pen." [Ziop's Herald.

"Its whole spirit and tendency are the opposite of the anti-slavery publications which have produced so much evil." [Princeton Review.

IN PRESS, and will soon be published,

EARTH AND MAN.

LECTURES ON COMPARTIVE PHYSICAL GEOGRAPHY—Considered in its relation to the history of Mankind. By Arnold Guyot, Professor of Physical Geography and History in Neufchatel. Translated from the French by C. C. Felton, of Harvard University, with illustrations.

These Lectures are pronounced to be the most original, scientific, eloquent and elegant of any that have been delivered in Boston the past season, and this is no small commendation when it is remembered that Prof. Agassiz, Dr. Wyman, Prof. Rogers and many others of our best scientific men have been thus employed the last season. Prof. Guyot was an associate with Prof. Agassiz in the Swiss University; a student under Carl Ritter, and all his studies in the physical sciences have been made to bear upon the science of universal history and ethnography, with the view of laying a solid foundation for a true philosophy of the history of man.

GOULD, KENDALL & LINCOLN,
march24 1is2os 59 Washington st.

CONTENTS OF NO. 254 LIVING AGE.—Price 12½ cents.

1. Management of an English Railway—Quarterly Review.
2. The Lost Snuff Box—New Monthly Magazine.
3. Last Campaign and Death of Hoper—United Service Magazine.
4. FOREIGN MISCELLANY:—Colonization; British Foreign Policy; William Henry Barber; The United States—Times, Chronicle, Spectator.
5. The Melungeas—South Carolina Paper.

POETRY.—Sonnet by Hartley Coleridge.

SHORT ARTICLES.—Platina Metal; Spar; The Closing Scene; Wonderful Inventions; Cork for Building; Bombardment from Balloons; Sea Weed Bread; Cheers and Hisses; Honor to Dr. Jackson.

☞ The Twentieth Volume, Bound, is now ready for sale, or exchange for the numbers.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.

march24 1t

GENUINE PURIFIED
OIL OF COD FISH LIVERS,
For Consumption.

ASTHMA, BRONCHITIS, COUGHS, and all diseases of the Throat and Lungs. This Oil is very white, pure, and almost tasteless. For the purity and efficacy of the Oil from my Laboratory, I refer to the Boston Medical and Surgical Journal of February, December, 1848. Also to the following physicians, who are now using the Oil of my manufacture in the treatment of the above diseases: Geo. Bartlett, John Ware, John Homans, J. B. Gregerson, Jonas H. Lane, Samuel Morrill, J. W. Flint, Boston; Amos Twitchell, Keene, N. H.; Dr. McRuer, Bangor, Me.

Manufactured and for sale by the quantity, and put up in bottles at 75 cents and 37½ cents each, by

EMERY SOUTHER, Chemist and Apothecary,
Corner of Green st. and Lyman Place.

CAUTION TO THE PUBLIC.

☞ Information has been communicated this day to the subscriber, that an article having every appearance of Whale Oil, has been sold for the pure Cod Liver Oil, in this city, and those who use this article as a medicine, and dealers, would do well to be careful to purchase none but the genuine Oleum Jecorus Aselli, manufactured by

EMERY SOUTHER,
Chemist and Apothecary,
corner of Green st. and Lyman Place.
march10 tf

WILLIAM E. CASH,

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No. 262
WASHINGTON STREET,
Corner of Avon Place,
BOSTON.

W. E. C., invites his former customers, and all purchasers to examine his new stock of IRON, STONE, CHINA and DINNER WARE.

Particular attention given to furnishing Hotels and Families with Wares imported expressly for the purpose, which cannot fail to give entire satisfaction.

Glass made and cut to order. Lamps of every description repaired at short notice.

WARE LOANED FOR BALLS AND PARTIES.
march3

WORCESTER'S DICTIONARY.

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Jared Sparks, LL. D., Hon. John McLean, LL. D., Hon. Levi Woodbury, LL. D., Hon. T. Frelinghuysen, LL. D., Hon. David L. Swain, LL. D., Dr. Robley Dunglison, Alonzo Potter, D. D., LL. D., Moses Stuart, D. D., Edward Hitchcock, D. D., LL.D., Mark Hopkins, D. D., Henry W. Longfellow, A. M., Benjamin Hale, D. D., Hector Humphrey, D. D., Elphalet Nott, D. D., LL. D.

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POETRY.

For the Register.

TASHUA HILL.

BY MRS. M. H. SALTMARSH.

When will another day depart
From sunrise to its close so fair!
Its peace fell softly on the heart,
Its brightness banished human care,
Earth and her sorrows fled away—
Nature has claimed her own to-day.

We'll put our shoes from off our feet,
Ere on her holy soil we tread,
And list her chimes so low and sweet,
As many a mazy path we thread;
And lessons learn for future hours,
When her leaves fall in sudden showers.

Her voice bids that of earth be still,
And let the soul its fetters break,
From her pure springs to drink its fill,
And to a better life awake—
As a kind mother on her breast,
She folds the wearied heart to rest.

Most blessed is the power she holds
O'er those who keep her memory bright;
Undazzled when the world unfolds
To youthful sense its meteor light—
Stars shall burn ever in their skies,
Whose light is veiled to earth-dimmed eyes.

We lingered by the glancing streams,
We gained the summit of the hill,
Oh! fair as Fancy's pictured dreams
That scene—'tis with my spirit still!
What do we see?—Where do we gaze
When to yon heaven our eyes we raise?

We feel our own immortal birth,
When worshipping at Nature's shrine,
The pure in heart shall find the earth
A vestibule to halls divine;
When their life's lamp on earth expires,
'Tis only merged in heavenly fires.

SONG OF STEAM.

[By GEORGE W. CUTLER, of Covington, Ky.]

When I saw an army upon the land,
A navy upon the seas,
Creeping along, a sail like band,
Or waiting a wayward breeze;
When I saw the peasant faintly reel,
With the toil which he faintly bore,
As he turned at the tardy wheel,
Or tugged at the weary oar;

When I measured the panting courser's speed,
The flight of the carrier dove,
As they bore a law a king decreed,
Or the lines of impatient love;
I could not but think how the world would feel,
As these were outstripped afar,
When I should be bound to the rushing keel,
Or chained to the flying car!

Ha! ha! ha! They found me at last;
And they invited me forth at length;
And I rushed to my throne with a thunder blast,
And laughed in my iron strength!
Oh! then you saw a wondrous change
On the earth and ocean wide,
Where now my fiery armies range,
Nor wait for wind or tide.

Hurrah! hurrah! the waters o'er
The mountain steep decline;
Time—space have yielded to my power—
The world—the world is mine!
The giant streams of the queenly West,
And the Orient floods divine.

The Ocean pales where'er I sweep,
To hear my strength rejoice,
And monsters of the briny deep
Cower trembling at my voice,
I carry the wealth and the lord of earth,
The thoughts of the god-like mind,
The wind lags after my going forth,
The lightning is left behind.

In the darksome depth of the fathomless mine,
My tireless arm doth play,
Where the rocks ne'er saw the sun's decline,
Or the dawn of the glorious day;
I bring earth's glittering jewels up,
From the hidden caves below,
And I make the fountain's granite cup
With a crystal gush o'erflow.

I blow the bellows, I forge the steel,
In all the shops I trade;
I hammer the ore, and turn the wheel,
Where my arms of strength are made;
I manage the furnace, the mill, the mint,
I carry, I spin, I weave;
And all my doings, I put in print,
On every Saturday eve.

I've no muscle to weary, no breast to decay,
No bones to be "laid on the shelf,"
And soon I intend you may "go and play,"—
While I manage the world myself.
But harness me down with your iron bands,
Be sure of your curb and rein,
For I scorn the strength of your puny hands,
As the tempest scorns a chain.

MISCELLANEOUS.

[From Sartain's Union Magazine.]

Aunt Betsey's Fireside Lectures.

NO. II.—HONESTY THE BEST POLICY.

BY GEORGE W. BETHUNE.

Nov. 11, 18—. Our good Aunt had been dilating upon morals this evening, in an unusually sober strain, and, as it appears to me, with some originality, or, at least, differing widely from some popular notions. Her lecture was suggested by an incident which not a little disturbed our quiet life.

A few years since, when the snow of the first storm of the winter was whirling through the twilight, my brother Wheatfield, returning from an out-lying pasture across the highway, discovered a poor woman, with a lad of twelve years, her son, bewildered and travel worn. She enquired her way to the next village, in so weak and faltering a voice, that, had the evening been less inclement, Wheatfield's kind heart would not have suffered her to pass his comfortable dwelling. He brought the weary, weather-beaten way-farers home, and gave them in charge for the night to the servants, who had lived too long under his roof, not to be hospitably disposed. We had some reason to be glad of his having done so, as the woman must otherwise have perished not far from our door. The next morning she was found in a high fever, the consequence of fatigue, exposure and insufficient food. Delirium rendered her incapable of giving an account of herself; but her ravings were of Cumberland, her distant friends, her sick husband and her boy. The lad told us they had come with his father from England, and landed in New York about six months before. Discouraged by the difficulty of obtaining employment in his native hamlet, and the death of his other children by typhus fever, he had been induced by a letter from a former neighbor, to follow him across the sea to a better country, the land of promise, where there is "work and bread for all." Ignorant how to direct his steps in search of his humble aims, the little that remained of their scanty means after the voyage, was soon exhausted; when, led by some vague suggestion, he left his wife and son to travel southward, hoping for occupation among our rich farms. In this he was not altogether disappointed, and remitted from time to time, a pittance for their partial support, until he could send for his family to join him. Unaccustomed to the hot days and damp evenings of our autumnal climate, he fell sick, and, a charitable hand having informed his wife of his illness, she had set forth to seek him. She was not permitted to see him again. In a few days after reaching our house, she expired, and as we afterwards ascertained, he had found a rest from "all his labor and toil under the sun," before the death of her who was seeking him with sorrow.

Every attention was paid to the unconscious sufferer. My worthy relatives have learned too well the principles of our holy religion, which bids us remember that we are all strangers on the earth, and followers of a master who had no home but in heaven, not to consider a foreign tongue a stronger argument for their charitable sympathy.

"It is sad enough," my sister Wheatfield will say, "to be in a strange land, without being treated like enemies."

"Yes!" rejoins her husband, on such occasions: "all our fathers were once strangers in this land, and God did not give them a home here that they might bar the entrance to its blessing against our European kindred. Nor is it good policy. Every strong hand and conscious brain, is wealth better than gold, where we have so much land to subdue and improve. But for these often abused foreigners, even the Irish, most abused of all, we should never have had our canals and railroads. No American, or at the most, few would have submitted to such kind of drudgery. Nor does the amount spent in charity, public or private, upon the worthless or unfortunate among them, bear any proportion to the immense profits we are reaping from the labor of those, who, with no more skill than is sufficient to wheel a barrel or use a shovel, have accomplished vast improvements, which, without them, must have been projected and planned in vain."

Then Tom waxes enthusiastic, and cries: "Shame on the man, who loves not his country the better that is the refuge of the oppressed, the home of the destitute, and the asylum of outraged humanity, where our race may rise up from its long down-trodden ignominy, and send back upon the old world an example, that shall shake down every throne, and uproot every vestige of feudalism."

"Aye, dearies," adds Aunt Betsey, in a yet better spirit; "a few pennies are well spent in getting the blessing of the God of the stranger, and his dews distill the richest influences on our wide fields, where the stranger is not forbidden to glean a bosom-full, after we have filled our barns to overflowing. 'There is that scattereth and yet increaseth: and there is that withholdeth more than is meet, and it tendeth to poverty.' Do we not read, that we should not be 'forgetful to entertain strangers, for thereby some have entertained angels unawares?' And though these poor folk do not look unco like angels, yet the poor are in God's holy keeping, and a good poor body goes nowhere without an angel near him, who will carry back to Him that sent him, the story of the manner in which we treated his humble charge. Some old poet says:

> Man is God's image, but a poor man is,
> Christ's stamp to boot;

and, I am sure, a poor stranger is likest of all to Him 'who had not where to lay his head.' Evil they may sometimes be, but then little do we, who dwell in our ceiled houses, know of the temptations that throng the hard, obscure pathway of the poor. It were a wiser charity to wonder that with all their trials they are no worse; instead of scolding over their faults, as though we were without sin. While 'God causes his sun to shine and his rain to descend' for them as well as us, we should not be more unmerciful than He. There is a day coming when shame and eternal confusion will be upon the face of all those to whom the Judge, our Saviour, shall say: 'I was a stranger and ye took me not in.' So, dearies, let us not bar our hearts against the stranger, if we would not find our heavenly Father's house barred against us, by Him who has told us: 'Inasmuch as ye did it unto the least of these my brethren, ye have done it unto me.'"

Our sweet Kate says nothing, but generally we hear her at her piano a little while after, singing with a pathos, that makes our hearts ache in pleasant pain, Mrs. Heman's touching song: 'The stranger's heart, O, wound it not!" or melting us to tears with Lady Dufferin's exquisite ballad, 'I'm sitting on the stile, Mary.'

The dying woman had a brief lucid interval, just before she breathed her last; and, looking upon my sister's compassionate face, attempted to speak; but finding herself unable, pointed feebly to her son, who was sobbing at the foot of her bed; then, without taking her eyes from her weeping nurse, pointed with a stronger gesture up to heaven; and then, closing her eyes, as she clasped her hands in prayer, expired. I need not say, that little Andrew was not driven out to seek another more friendly threshold. He promised to be a sturdy youth, his ruddy cheeks and well knit frame marking his mountain origin in the misty land of lakes. Wheatfield declared that it was "no charity to take care of a lad, who would soon be able to pay well for his keeping; besides learning to be a farmer, (how the honest man drew himself up) on not the worst managed farm in Pennsylvania."

Andrew thus far has not been ungrateful, nor belied the expectations formed of him; but, from shrinking at first, in his lonely, stranger-sorrow, he acquired a love of solitude and silence. Eager to exert himself at work, he has shown little inclination for the sports of the neighboring youth; and, as during the winter he goes to the school on the border of our farm, a love of books, a happy result of his taciturn disposition, gives employment to this leisure. This Kate fosters, and puts her library at his disposal. Whether from his choice of reading, or his dreamy air, or some indications the rest of us know nothing of, she declares he will be a poet, a poet of nature, like his countryman Wordsworth; to which her father fervently replies, 'I hope in mercy not;' and Aunt Betsey adds, 'God grant that he may be a Christian man. So whether he tills the earth, or sing the song of a poet's heart, he may praise God and do good to man; for the farmer feeds us with bread, and the poet feeds our souls with noble heavenward thoughts."

To-day Andrew has been quite a moral hero. Yesterday morning, Colonel Foreclose, a rich but somewhat covetous gentleman, whose property is on the other side of the hill, entered our house with a countenance of fright, and told us that he lost his pocket-book, containing a large sum of money, received from the Sheriff a few hours before. He had no guess as to where he lost it, except that he remembered taking it out to cast up an interest account on one of its blank leaves, when a sudden dash of rain drove him to his house, through Wheatfield's hickory grove, on reaching which he discovered that his treasure was gone. We all felt uneasy, for though the people of the farm who were busy with the wood, are, so far as we know, all honest, the temptation should any of them find the pocket book, was very great. We promised to do all in our power for its recovery, and the Col. offered to pay a handsome, 'that is to say,' added he 'a reasonable reward, such as any honest man should ask for the advantage of such an accident.' No news was heard of the money until this evening as we were retiring from the tea table, when Andrew rushed in, pale as ashes and trembling all over, and placed the pocket book in Wheatfield's hand. 'Take it!' said he, 'take it! it is all right as I found it, under the bush by the stump on which Colonel Foreclose was sitting.'

"That's a good boy!" said my brother, patting his shoulder, "the Colonel will reward you well!"

"Oh! no! no! no!" cried Andrew, "I am not a good boy—I do not deserve anything from the Colonel. I have been very wicked and very mean."

"How is that possible!" we exclaimed; "you have behaved honestly and nobly."

"Oh! no! no!" almost sobbed Andrew; "I looked into the book, and when I saw all that heap of money and thought how easily I could hide it away and keep it until I grew older, and could go all the time to school, and then to college and then be a great man my heart gave way, and I sat down and dreamed for an hour of all that I might become. And then of a sudden, I thought of my mother, how she used to teach me the commandments, and tell me that God gave all things; and then I thought how I was breaking four of the ten commandments; I was putting the money, like a god between me and the good God in heaven, who is now my only Father, and disobeying my lost father and mother, who always told me to do right, and coveting my neighbor's money, and stealing it from him. Still I could not give up my dream, until I knelt down and prayed that God would cast the devil out of my heart; and then I ran as fast as I could here, to give up the book, lest my wicked heart should wish to keep it again. Indeed, I am not a good boy, and I do not deserve any thing from Colonel Foreclose whom I thought to rob."

The lad's emotion was contagious. The ladies fairly gave way, and buried their faces in their handkerchiefs Tom, the scamp, found something to look at out of the window, though it was dark as Egypt; I dared not speak, lest I should blubber; and Wheatfield's lips trembled as he stammered, then shouted.

"You are a good boy! You are a brave boy! God bless you, Andrew—and if Foreclose don't pay you well, he's a niggard, and I'll kick him."

Thinking wisely that he had gone a little beyond his dignity as a household master, he added with great solemnity:

"Yes my good boy, always remember, as you have done now, that 'Honesty is the best Policy.'"

Aunt Betsey started, and turned upon my brother a look of severity I have never before seen her assume towards him, and after a moment's pause, said to Andrew:

"Come to me after breakfast, to-morrow; I have something to say to you."

Andrew left the room. We gradually recovered our composure, and Aunt Betsey, after knitting a few rounds, and scrutinizing her stocking, which was at the critical point of turning the heel, sat herself bolt upright, and began her lecture.

[The readers of the Register shall have Aunt Betsey's *Lecture*, next week.]

LEARNED WOMEN THE BEST HOUSEKEEPERS.

[So maintains Miss Martineau in her late work on Household Education, in the passage that follows. She is supposed to refer to Mrs Somerville.]

"For my part, I have no hesitation in saying that the most ignorant women I have ever known have been the worst housekeepers; and that the most learned women have been among the best—wherever they have been early taught and trained to household duties as every woman ought to be. One of the best housekeepers I know—a simple minded, affectionate woman, whose table is always fit for a prince to sit down to, whose house is always neat and elegant, and whose small income yields the greatest amount of comfort is one of the most learned women ever heard of. When she was a little girl, she was sitting in the window-seat while her brother was receiving his first lesson in mathematics from his tutor. She listened, and was delighted with what she heard, and when both left the room she seized upon the Euclid that lay upon the table, ran up to her room, went over the lesson, and laid the volume where it was before. Every day after this, she sat stitching and listening in like manner and going over the lesson afterwards; till one day she let out the secret. Her brother could not answer a question which was put to him two or three times; and, without thinking anything else she popped out the answer. The tutor was surprised and after she had told the simple truth she was permitted to make what she could of Euclid. Sometime after, she spoke confidentially to a friend of the family—asking him, with much hesitation and many blushes, whether he thought it wrong for a woman to learn Latin. "Certainly not, he said, provided she does not neglect any duty for it—But why do you want to learn Latin?" She wanted to study Newton's Principia, and the professor thought it a very good reason. Before she had grown into a woman she had mastered the Principia. And now the great globe on which we live is to her a book in which she reads the choice secrets of nature: And to her the last known wonders of the sky are disclosed: And if there is a home more graced with accomplishments and more filled with comforts, I do not know such an one. Will anybody say that this woman would have been any way better without her learning—while we may confidently say she would have been less happy.

H.

THE FAMILY.

Among the foremost, are the domestic sentiments and morals. The Family is now, more than ever, the first element and the last rampart of society. Whilst, in general society, everything becomes more and more noble, personal, and transient, it is in domestic life that the demand for permanency, and the feeling of the necessity of sacrificing the present to the future, are indestructible. It is in domestic life that the ideas and the virtues which form a counterpoise to the excessive and ungoverned movement excited in the great centres of civilization, are formed.—The tumult of business and pleasure, temptation and strife, which reigns in our great cities, would soon throw the whole of society into a deplorable state of ferment and dissolution, if domestic life, with its calm activity, its permanent interests, and its fixed property, did not oppose solid barriers throughout the country to the restless waves of this stormy sea. It is in the bosom of domestic life, and under its influences, that private, the basis of public morality is most securely maintained. There too, and in our days there almost exclusively, the affections of our nature, friendship, gratitude, and self devotion,—all the ties which unite hearts in the sense of a common destiny, grow and flourish. The time has been when, under other forms of society, these private affections found a place in public life; when devoted attachments strengthened political connexions. These times are past, never to return. In the vast and complicated and ever-moving society of our days, general interests and principles, the sentiments of the masses, and the combinations of parties, have the entire possession and direction of public life. The private affections are ties too delicate to exercise any powerful influence over the conflicts of that pitiless field. But it is never without serious injury that one of the vital elements of human nature is uprooted out of any of the fields of human action; and the complete absence of tender and faithful attachments in that almost exclusive domain of abstract ideas and general or selfish interests, has robbed political life of a noble ornament and a great source of strength. It is of incalculable importance to society that there should be some safe retreat in which the affectionate dispositions—I would almost say passions—of the heart of man may expand in freedom; and that, occasionally emerging from that retreat, they may exhibit their presence and their power by some beautiful examples in that tumultuous region of politics in which they are so rarely found. But these social virtues must be nursed in the bosom of domestic life; these social affections must spring from family affections. Home, the abode of stability and morality, also contains the hearth at which all our affections and all our self devotion are kindled; it is in the circle of the Family that the noblest parts of our nature find satisfactions they would seek for elsewhere in vain; it is from that circle that, when circumstances demand, they can go forth to adorn and bless society. [Guizot.

THE HIMALAYA. The mean height of the Himalaya is stupendous, certainly not less than from 16,000 to 20,000 feet, though the peaks exceeding that elevation are not to be numbered, especially at the sources of the Sutlej; indeed, from that river to the Kalee, the chain exhibits an endless succession of the loftiest mountains on earth; forty of them surpass the height of the Chimborazo, the highest but one of the Andes, and many reach the height of 25,000 feet at least. So rugged is this part of the magnificent chain, that the military parade at Sabathoo, half a mile long and a quarter of a mile broad, is said to be the only level ground between it and the Tartar frontier on the north, or the Valley of Nepaul to the east. Towards the fruitful valleys of Nepaul and Bhosan the Himalaya is equally lofty, some of the mountains being from 25,000 to 28,000 feet high, but it is narrower, and the descent to the plains excessively rapid, especially in the territory of Bhosan, where the dip from the table land is more than 10,000 feet in ten miles. The valleys are crevices so deep and narrow, and the mountains that hang over them in menacing cliffs are so lofty, that these abysses are shrouded in perpetual gloom, except when the rays of a vertical sun penetrate their depths. From the steepness of descent the rivers shoot down with the swiftness of an arrow, filling the caverns with foam and the air with mist. At the very base of this wild region lies the elevated and peaceful valley of Bhosan, vividly green, and shaded by magnificent forests. Another rapid descent of 1000 feet leads to the plain of the Ganges.

The loftiest peaks being bare of snow, gives great variety of color and beauty to the scenery, which in these passes, is at all times magnificent.—During the day the stupendous size of the mountains, their interminable extent, the variety and sharpness of their forms, and, above all, the slender clearness of their distant outline melting into the pale blue sky, contrasted with the deep azure above, is described as a scene of wild and wonderful beauty. At midnight, when myriads of stars sparkle in the blue sky, and the pure blue of the mountains looks deeper still below the pale white gleam of the earth and snowlight, the effect is of unparalleled solemnity, and no language can describe the splendor of the beams at daybreak streaming between the high peaks, and throwing their gigantic shadows on the mountains below. There, far above the habitation of man, no living thing exists, no sound is heard; the echo of the traveller's footsteps startle him in the awful solitude and silence that reign in these dwellings of everlasting snow. [Physical Geography, by Mary Somerville.

ST. AUGUSTINE. This, the oldest town by forty years in the U. States, is built in the style of a Spanish military town, and in all its main features and outlines is deeply traced with the furrows of age. The plan of the city is a parallelogram traversed longitudinally by two principal streets the whole length;—these are intersected at right angles transversely by several cross streets which divide the city into squares, each square having more or less space, one occupied by groves of the orange, which prior to 1834 (the time when they were entirely cut down by frost) were the glory as well as the wealth of the place, and whose fruits were the great stable of export.

AGED CONGREGATIONAL PASTORS.—The appendix to Dr. Packard's half-century sermon, just published, contains a list of the fifteen living pastors of the Congregational order in New England, who have completed a pastorate of fifty years or more with the same people:

NEW HAMPSHIRE.

Rev. Laban Ainsworth, of Jaffrey, pastorate of 66 yrs.
" Ebenezer Hill, of Mason " 59 "

CONNECTICUT.

Rev. Sam'l Nott, D.D., of Franklin, 67 "
" Calvin Chapin, D. D., of Rocky Hill, 55 "
" Daniel Dow, D.D., of Thompson, 53 "
" Bezaleel Pinneo, of Milford, 53 "
" Maltby Gelston, of Sherman, 52 "

MASSACHUSETTS.

Rev. Timothy M. Cooley, D.D., of Granville, 53 "
" Benjamin Wood, of Upton, 52 "
" John Fisk, D.D., of New Braintree, 52 "
" John Pierce, D.D., of Brookline, 52 "
" Isaac Braman, of Georgetown, 51 "
" Thomas Snell, D.D., of N. Brookfield, 50 "
" Oliver Cobb, D.D., of Rochester, 50 "
" Theophilus Packard, D.D., of Shelburne, 50 "

Another list contains the names of 210 deceased pastors of Congregational churches who held the office fifty years. The longest pastorate recorded is Rev. Nathan Buckman, of Medway, Mass., 1734-95, 70 years. The greatest age attained by a pastor is 94, by Dr. Nathan Williams, of Tolland, Ct. whose pastorate was 69 years, 1760-1829. Mr. Smith, of Portland, 1727-95, and Mr. Adams, of Newington, N. H. 1714-83, Mr. Whitney, of Brookline, Ct. 1757-1924, and Dr. Gray of Hingham, Mass., were pastors 68 years. Of the 210 named, 44, or over one fifth, completed 60 years, in the office. Rev. Nehemiah Porter, of Ashfield, died in 1820, aged 99 years and 11 months, but he had left the pastorate many years before. Rev. Nathan Birdseye, of Stafford died in 1818, in the 104th year of his age, and is the only Congregational minister on record who reached 100. Neither Mr. Birdseye nor Mr. Porter held the pastorate near 50 years. [Independent.

HEROIC CONDUCT OF A BOY. On Thursday afternoon, Feb. 22, a boy named Doyle or Donnavan, was playing upon the ice in the dock at Liverpool wharf, but venturing too far out, fell through into the water. The accident was witnessed by several persons who were standing upon the wharf, but their efforts to save the boy were of no avail. A little fellow some 12 years of age, named Michael L. Clark, hearing that a boy was drowning, ran to the wharf, and jumping down upon the ice, laid down flat upon it and worked himself backward gradually, so that the drowning boy got hold of his foot, and thus saved him from a watery grave. [Journal.

PROFANE SWEARING. *August* 3, 1776. That the troops may have an opportunity of attending public worship, as well as to take some rest after the great fatigue they have gone through, the General, in future excuses them from fatigue duty on Sundays, except at the shipyards, or on special occasions, until further orders. The General is sorry to be informed, that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in the American army, is growing into fashion; he hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have but little hope of the blessing of Heaven on our arms, if we insult Him by impiety and folly; added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it." [Gen. Washington.

SUCCESS OF AUTHORSHIP. Of Prescott's History of the "Conquest of Mexico," the publishers have sold very nearly 18,000 copies, for which Mr. P. receives 1,50 per copy = $27,000.

ANECDOTE OF BOSWELL. The Biographer of Dr. Johnson when a young man, went to the pit of the Covent Garden Theatre, in company with Dr. Blair, and in a frolic, imitated the lowing of a cow; and the universal cry in the galleries was, "encore the cow! encore the cow!" This was complied with; and, in the pride of success, Boswell attempted to imitate some other animal, but with less success. Dr. Blair, anxious for the fame of his friend, addressed him thus—"My dear sir, I would confine myself to the cow."

MAN AND HIS OWN TRUMPET. Mr. Turner, in a recent Lecture at Manchester, averred, with a reference to brass bands, that "no man was ever known to blow the largest horn and live beyond a period of three years." It is, however, otherwise with man and his own trumpet.

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